



Mr. John Bunyan,

H. Gavin sculp.

B 23/7 = 23
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T H E
PILGRIM'S PROGRESS
F R O M
T H I S W O R L D
T O
THAT WHICH IS TO COME.

Delivered under the similitude of a DREAM.

Wherein is discovered,

The Manner of his Setting Out,
His dangerous Journey, and
His safe arrival at the Desired Country.

Written by JOHN BUNYAN.

I have used similitudes.

Adorned with CUTS.



EDINBURGH:

Printed by SANDS, MURRAY, and COCHRAN.

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THE

PROGRESS

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MDCCLXXIII

The PILGRIM'S PROGRESS

from this world to that which is to come.

Delivered under the similitude of a dream.

Wherein is discovered, the manner of his setting out, his dangerous journey, and safe arrival at the desired country.

I have used similitudes. Hof. xii. 10.

The Author's APOLOGY for his Book.

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode: nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this began.

And thus it was: I writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.
Well, so I did; but yet I did not think
To shew to all the world my pen and ink
In such a mode; I only thought to make
I knew not what: nor did I undertake

Thereby to please my neighbour ; no, not I,
I did it my own self to gratify.

Neither did I but vacant seasons spend
In this my scribble ; nor did I intend
But to divert myself in doing this,
From worser thoughts which make me do amiss.
Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came ; and so I pen'd
It down ; until it came at last to be,

For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify :
And some said, Let them live ; some, Let them die.
Some said, John, print it ; others said, Not so.
Some said, it might do good ; others said, No.

Now I was in a strait, and did not see
Which was the best thing to be done by me :
At last I thought, since ye are thus divided,
I print it will ; and so the case decided.

For thought I, some I see would have it done,
Though others in that channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the test.

I farther thought, if now I did deny
Those that would have it, thus to gratify,
I did not know, but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said to them, Offend you, I am loth ;
Yet since your brethren pleased with it be,
Forbear to judge, till you do farther see.
If that thou wilt not read, let it alone ;
Some love the meat, some love to pick a bone.
Yea, that I might them better moderate,
I did too with them thus expostulate :

May I not write in such a style as this ?
In such a method too, and yet not miss
My end, thy good ? Why may it not be done ?
Dark clouds bring waters, when the bright bring none ;
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together ;

Yea,

Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry: but if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish; what engines doth he make!
Behold! how he engageth all his wits,
Also his snares, lines, angles, hooks, and nets!
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine can make thine:
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
By divers means? All which one cannot name:
His gun, his nets, his lime-twigs, light, and bell:
He creeps, he goes, he stands; yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this;
Yet if he does so, that bird he will miss.
If that a pearl may in a toad's head dwell,
And may be found too in an oyster-shell,
If things that promise nothing, do contain
What better is than gold, who will disdain,
That have an inkling of it, there to look,
That they may find it? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excell
What do in brave but empty notions dwell.
Well, yet I am not fully satisfy'd
That this your book will stand, when soundly try'd.

Why, what's the matter? It is dark: What tho'?
But it is feign'd: What of that I tro'?
Some men, by feigned words, as dark as mine,
Make truth to spangle, and its rays to shine;
But they want solidness: Speak, man, thy mind:
They drown the weak, metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws
His gospel-laws, in older times held forth,
By types, shadows, and metaphors? Yet loth-
Will any sober man be to find fault
With them, lest he be found for to assault

The higheſt wiſdom: No, he rather ſtoops,
 And ſeeks to find out by what pins and loops,
 By calves and ſheep, by heifers and by rams,
 By birds and herbs, and by the blood of lambs,
 God ſpeaketh to him; and happy is he
 That finds the light and grace that in them be.

Be not too forward therefore to conclude
 That I want ſolidneſs; that I am rude:
 All things ſolid in ſhew not ſolid be;
 All things in parables deſpiſe not we,
 Leſt things moſt hurtful lightly we receive;
 And things that good are of our ſouls bereave.

My dark and cloudy words they do but hold
 The truth, as cabinets incloſe the gold.

The prophets uſed much by metaphors
 To ſet forth truth: Yea, whoſo conſiders
 Chriſt, his apoſtles too, ſhall plainly ſee,
 That truths to this day in ſuch mantles be.

Am I afraid to ſay, that holy writ,
 Which for its ſtyle and phraſe puts down all wit,
 Is every where ſo full of all theſe things,
 (Dark figures; allegories)? yet there ſprings
 From that ſame brook, that luſtre, and thoſe rays
 Of light, that turn our darkeſt night to days.

Come, let my carper to his life now look,
 And find there darker lines than in my book
 He findeth any: Yea, and let him know,
 That in his beſt things there are worſe lines too.

May we but ſtand before impartial men,
 To his poor one I dare adventure ten,
 That they will take my meaning in theſe lines
 Far better than his lies in ſilver ſhrines.
 Come, truth, although in ſwaddling clouts I find,
 Informs the judgement, rectifies the mind;
 Pleaſes the underſtanding, makes the will
 Submit; the memory too it doth fill
 With what doth our imaginations pleaſe;
 Likewise it tends our troubles to appeaſe.

Sound words, I know, Timothy is to uſe,
 And old wives fables he is to reſuſe;
 But yet grave Paul him no where did forbid
 The uſe of parables; in which lay hid
 That gold, thoſe pearls, and precious ſtones, that were
 Worth digging for, and that with greateſt care.

Let me add one word more. O man of God,
 Art thou offended? Doſt thou wiſh I had

Put forth my matter in another drefs ?
Or, that I had in things been more exprefs ?
To thofe that are my betters, (as is fit),
Three things let me propound, then I submit,

1. I find not that I am deny'd the ufe
Of this my method, fo I no abuſe
Put on the word, things, readers, or be rude,
In handling figure or ſimilitude,
In application ; but all that I may
Seek the advance of truth this or that way :
Denied, did I ſay ? Nay, I have leave
(Examples too, and that from them that have
God better pleas'd, by their words or ways,
Than any man that breatheth now-a-days)
Thus to exprefs my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
Dialogue-wiſe ; yet no man doth them ſlight
For writing ſo : Indeed, if they abuſe
Truth, curſed be they, and the craft they uſe
To that intent ! but yet let truth be free
To make her fallies upon thee and me,
Which way it pleaſes God : for who knows how,
Better than he that taught us firſt to plow,
To guide our minds and pens for his deſign ?
And he makes baſe things uſher in divine.

3. I find that holy writ, in many places,
Hath ſemblance with this method, where the caſes
Do call for one thing to ſet forth another ;
Uſe it I may then, and yet nothing ſmother
Truth's golden beams ; nay, by this method may
Make it caſt forth its rays as light as day.

And now, before I do put up my pen,
I'll ſhew the profit of my book, and then
Commit both thee and it unto that hand
That pulls the ſtrong down, and makes weak ones ſtand,

This book it chalketh out before thine eyes
The man that ſeeks the everlaſting prize :
It ſhews you whence he comes, whither he goes ;
What he leaves undone, alſo what he does :
It alſo ſhews you how he runs, and runs
Till he unto the gate of glory comes.

It ſhews too, who ſet out for life amain,
As if the laſting crown they would obtain :
Here alſo you may ſee the reaſon why
They loſe their labour, and like fools do die.

This book will make a traveller of thee,
 If by its counsel thou wilt ruled be ;
 It will direct thee to the Holy Land,
 If thou wilt its directions understand :
 Yea, it will make the slothful active be ;
 The blind also delightful things to see.

Art thou for something rare and profitable ?
 Wouldst thou see a truth within a fable ?
 Art thou forgetful ? Wouldst thou remember
 From New-year's Day to the last of December ?
 Then read my fancies, they will stick like burs,
 And may be to the helpless comforters.

This book is writ in such a dialect,
 As may the minds of listless men affect :
 It seems a novelty, and yet contains
 Nothing but sound and honest gospel-strains.
 Wouldst thou divert thyself from melancholy ?
 Wouldst thou be pleasant, yet be far from folly ?
 Wouldst thou read riddles, and their explanation ?
 Or else be drowned in thy contemplation ?
 Dost thou love picking meat ? Or wouldst thou see
 A man i' th' clouds, and hear him speak to thee ?
 Wouldst thou be in a dream, and yet not sleep ?
 Or wouldst thou in a moment laugh and weep ?
 Or wouldst thou lose thyself, and catch no harm ?
 And find thyself again without a charm ?
 Wouldst read thyself, and read thou know'st not what,
 And yet know whether thou art blest or not,
 By reading the same lines ? O then come hither,
 And lay my book, thy head and heart together.

JOHN BUNYAN.

The

The PILGRIM'S PROGRESS.

Under the similitude of a dream.

AS I walked through the wilderness of this world, I lighted on a certain place, where was a den, and laid me down in that place to sleep: and as I slept, *The gaol.* I dreamed a dream. I dreamed, and behold

I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked and saw him open the book and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, What shall I do?

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. O my dear wife, said he, and you the children of my bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me. Moreover, I am certainly informed, that this our city will be burned with fire from heaven: in which fearful *This world.* overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered. At this his relations were fore amazed; not for that they believed that what he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed: but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them worse and worse; he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and

pity them; and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist* coming to him, and asked, Wherefore dost thou cry?

He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgement; and I find that I am not willing to do the first, nor able to do the second.

Then said *Evangelist*, Why not willing to die, since this life is attended with so many evils? The man answered, because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet: And, Sir, if I be not fit to go to prison, I am not fit to go to judgement, and from thence to execution; and the thoughts of these things make me cry.

Then said *Evangelist*, If this be thy condition, Why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment-roll, and there was written within, "Fly from the wrath to come."

The man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonder wicket-gate? The man said, No; then said the other, Do *Christ, and* you see yonder shining light? He said, I think I do. *the way to* Then said *Evangelist*, keep that light in your eye, and *him, cannot* go up directly thereto, so shalt thou see the gate; at *be found* which, when thou knockest, it shall be told thee what *without the* thou shalt do. So I saw in my dream that the man *word.* began to run. Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers into his ears, and ran on crying, Life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain.

The neighbours also came out to see him run, and as he ran some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook



Christian, no sooner, leaves the World but meets
Evangelist, who lovingly him greets
With tidings of another, and doth shew
Him how to mount from that which is below.

overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us; but he said, That can by no means be: You dwell (said he) in the city of Destruction, (the place also where I was born); I see it to be so; and dying there, sooner or later you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

What, said Obstinate, and leave our friends and our comforts behind us!

Yes, said *Christian*, (for that was his name), because that all which you shall forsake, is not worthy to be compared with a little of that that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go, is enough and to spare; come away and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an "inheritance incorruptible, undefiled, and that fadeth not away;" and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book: Will you go back with us, or no?

Chr. No, not I, said the other; because I have laid my hand to the plough.

Obst. Come, then, neighbour Pliable, let us turn again, and go home without him. There is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Pli. Then said Pliable, do not revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back and be wise.

Chr. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book, and for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it.

Pli. Well, neighbour Obstinate, (saith Pliable), I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man whose name is *Evangelist*, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good neighbour, let us be going; then they went both together.

Obst. And I will go back to my place, said Obstinate: I will be no companion of such misled fantastical fellows.

Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now farther what the things are, and how to be enjoyed; whither we are going.

Chr. I can better conceive of them with my mind, *God's things* than speak of them with my tongue: but yet since *unspeakable.* you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily, for it was made by him that cannot lie.

Pli. Well said, what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.

Pli. This is very pleasant; and what else?

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place will wipe all tears from our eyes,

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them: there also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever: In a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well, and clothed with immortality as with a garment.

Pli. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr.

Chr. The Lord, the governor of the country, hath recorded that in this book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was *Despond*. Here therefore they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah! neighbour, Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house; so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of *Despond* alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate; the which he did, but could not get out because of the burthen that was upon his back: but I beheld in my dream, that a man came to him, whose name was *Help*, and asked him, What he did there?

Chr. Sir, said Christian, I was bid to go this way by a man called *Evangelist*, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

Help. But why did you not look for the steps? *The promises.*

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then, said he, give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate is it, that this plat is not mended, that poor travellers might go thither with more security? And he said unto

*What makes
the slough of
Despond.*

unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Despond*; for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: and this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad; his labourers also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended; yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, They are the best materials to make good ground of the place), if so be it might have been mended; but it is the slough of Despond still; and so will be when they have done what they can.

True, there are, by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen, or if they be, men, through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back, and some of them called him fool for hazarding himself with Christian; others again did mock at his cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties: So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself, he espied one afar off, crossing over the field to meet him, and their hap was to meet just as they were crossing the way to each other. The gentleman's name that met him was Mr *Worldly Wiseman*, he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some knowledge of him, (for Christian's setting forth from the city of Destruction, was much noised abroad,

not

not only in the town where he dwelt, but also it began to be the town-talk in some other places). Mr Worldly Wiseman, therefore, having some guests of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good I will; for I stand in need of good counsel.

World. I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot: nor is there a man in our country that can take it off my shoulders; therefore I am going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person: His name, as I remember, is *Evangelist*.

World. Beshrew him for his counsel! there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou: Thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than all these things which you have mentioned; nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden.

*The frame of
the heart of a
young Chri-
stian.*

World.

World. How camest thou by the burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions: which distractions do not only unman men, (as thine I perceive have done thee), but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease for my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

Chr. Pray, Sir, open this secret to me.

World. Why, in yonder village, (the village is named *Morality*), there dwells a gentleman, whose name is *Legality*, a very judicious man, (and a man of a very good name), that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: And besides, he hath skill to cure those that are somewhat crazed in their wits with their burden. To him, as I said, thou mayst go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is *Civility*, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayst be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayst send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayst have at a reasonable rate. Provision is there also cheap and good; and that which will make thy life more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake.

Chr. Sir, which is my way to this honest man's house?

Mount Sinai. *World.* Do you see yonder high hill?

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way, to go to Mr Legality's house



When Christians unto carnal men give hear,
Out of their way they go they pay for't dear.
For Master Worldly Wiseman can but shew
Aunt the way to Bondage and to Woe.

house for help : But behold, when he was got now hard by the hill, it seemed so high, and also that side of it which was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head ; wherefore there he stood still, and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned : here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr Worldly Wiseman's counsel ; and with that he saw Evangelist coming to meet him ; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer ; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Evan. What dost thou here, Christian ? said he. *Evangelist*
At which words Christian knew not what to an- *reasons afresh*
swer ; wherefore at present he stood speechless be- *with Chri-*
fore him. Then said Evangelist farther, Art not *istian.*
thou the man that I found crying without the walls
of the city of Destruction ?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket-gate ?

Chr. Yes, dear Sir, said Christian.

Evan. How is it then that thou art so quickly turned aside ?
For thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the slough
of Despond, who persuaded me, that I might, in the village before
me, find a man that could take off my burden.

Evan. What was he ?

Chr. He looked like a gentleman, and talked much to me, and
got me at last to yield ; so I came hither : But when I beheld this
hill, and how it hangs over the way, I suddenly made a stand, lest
it should fall on my head.

Evan. What said that gentleman to you ?

Chr. Why, he asked me whither I was going ? And I told
him.

Evan. And what said he then ?

Chr. He asked me if I had a family ? and I told him : But, said
I, I am so loaded with the burden that is on my back, that I can-
not take pleasure in them as formerly.

Evan. And what said he then ?

Chr. He bid me with speed get rid of my burden ; and I told
him it was ease that I sought : And, said I, I am therefore going
to yonder gate, to receive farther direction how I might get to the
place of deliverance. So he said that he would shew me a better
way, and short, not so attended with difficulties, as the way, Sir,
that

that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens; so I believed him, and turned out of *that* way into *this*, if happily I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger; but I now know not what to do.

Evan. Then (said Evangelist) stand still a little, that I may shew thee the words of God. So he stood trembling.

Evangelist Then said Evangelist, See that you refuse not him
convince that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not
Christian of we escape, if we turn away from him that speaketh
his error. from heaven. He said moreover, Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery: Thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his foot as dead, crying, Wo is for me, for I am undone! At the sight of which, Evangelist caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only the doctrine of this world; (therefore he always goes to the town of Morality to church); and partly because he loveth that doctrine best; for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now, there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death,

1. Thou must abhor his turning thee out of the way, yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, Strive to enter in at the strait gate, the gate to which I send thee; for strait is the gate that leadeth unto life, and few there be that find it. From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing

ing of thee almost to destruction : hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

2. Thou must abhor his labouring to render the cross odious unto thee ; for thou art to “ prefer it before the treasures in Egypt.” Besides, the King of Glory hath told thee, “ That he that will save his life shall lose it ;” and, “ he that comes after him, and hates not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.” I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which the truth hath said thou canst not have eternal life, this doctrine thou must abhor.

3. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, is the son of the bond woman which now is, and is in bondage with her children, and is in a mystery this Mount Sinai, which thou hast feared will fall on thy head. Now, if she with her children are in bondage, how canst thou expect by them to be made free ? This *Legality*, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him ; no, nor ever is like to be : Ye cannot be justified by the works of the law ; for by the deeds of the law no man living can be rid of his burden ; therefore Mr Worldly Wiseman is an alien, and Mr *Legality* a cheat ; and for his son *Civility*, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of those sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said ; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up : The words were thus pronounced, “ As many as are of the works of the law, are under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.”

Now Christian looked for nothing but death, and began to cry out lamentably ; even cursing the time in which he met with Mr Worldly Wiseman ; still calling himself a thousand fools for hearkening to his counsel ; he also was greatly ashamed to think, that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows :

Chr. Sir, What think you? Are there hopes?
Christian inquires if he may yet be happy. May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: But may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for *Evangelist comforts him.* he has good-will for men: Only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is kindled but a little. Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr Worldly Wiseman's counsel. So in process of time Christian got up to the gate. Now over the gate there was written, "Knock and it shall be opened unto you." He knocked therefore, more than once or twice, saying,

*May I now enter here? Will he within
 Open to sorry me, though I have been
 An undeserving rebel? Then shall I
 Not fail to sing his lasting praise on high.*

At last there came a grave person to the gate, named *Good-will*, who asked who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner; I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come; I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in?

Good. I am willing with all my heart, said he; and with that he opened the gate.

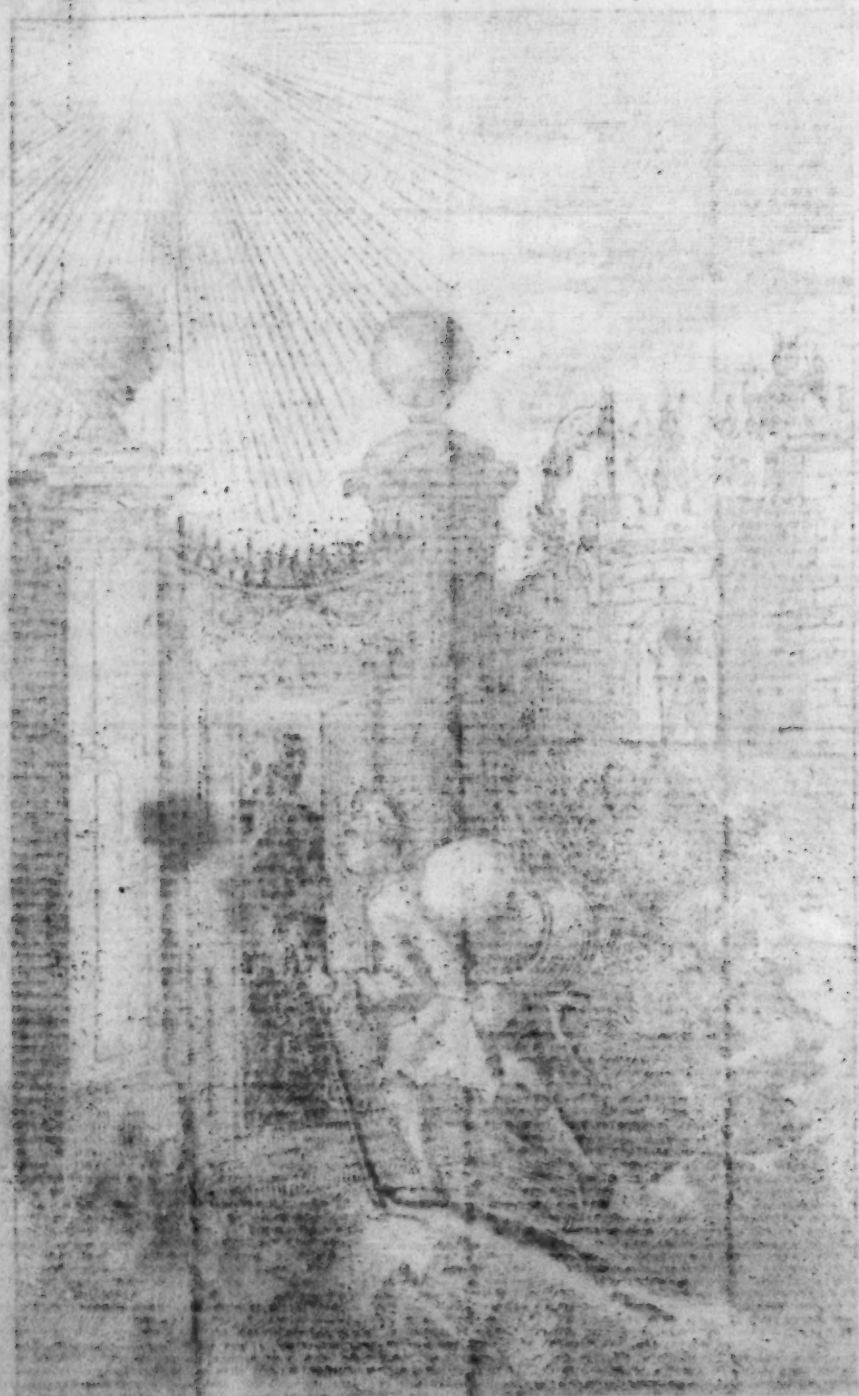
So when Christian was stepping in, the other gave him a pull: Then said Christian, What means that? the other told him, A little distance from this gate, there is erected a strong castle, of which Belzebub is the captain: From thence both he, and them that are with him, shoot arrows at those that come up to this gate, if happily they may die before they can enter in.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither?

Chr.



He that will enter in, must first without
 Stand knocking at the Gate nor need he doubt
 That is a knocker but to enter in.
 For God can love him and forgive his sin.



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Chr. Evangelist bid me come hither and knock, (as I did); and he said, that you, Sir, would tell me what I must do.

Good. An open door is before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Good. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes, My wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you to persuade you to go back?

Chr. Yes, both Obstinate and Pliable: But when they saw that they could not prevail, Obstinate went railing back; but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together, until we came to the slough of Despond, into the which we also suddenly fell: And then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore, getting out again on that side next to his own house, he told me, I should possess the brave country alone for him. So he went his way, and I came mine: He after Obstinate, and I to this gate.

Good. Then said Goodwill, Alas, poor man, is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no difference betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal argument of one Mr Worldly Wiseman.

Good. Oh! did he light upon you? What, he would have had you sought for ease at the hands of Mr Legality? they are both of them very cheats. But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr Legality, until I thought that the mountain that stands by his house would have fallen upon my head: Wherefore there I was forced to stop.

Good. That mountain has been the death of many, and will be the death of many more: It is well you escaped being dashed in pieces by it.

Chr. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst

midst of my dumps : But it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain than thus to stand talking with my Lord. But oh ! what a favour is this to me, that yet I am admitted entrance here !

Good. We make no objections against any, notwithstanding all that they have done before they come hither. They in no wise are cast out ; and therefore, *Christian is comforted again.* good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before

thee ; dost thou see this narrow way ? that is the way thou must go : It was cast up by the patriarchs, prophets, Christ, and his apostles ; and it is as straight as a rule can make it : This is the way thou must go.

Chr. But, said Christian, are there no turnings nor windings, by which a stranger may lose his way ?

Good. Yes, there are many ways, butt down upon this ; and they are crooked and wide : But thus thou mayst distinguish the right from the wrong, the right only being strait and narrow.

Then I saw in my dream, that Christian asked him further, If he could not help him off with the burden that was upon his back ? for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, until thou comest to the Place of Deliverance ; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would shew him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over ; at last one came to the door, and asked, Who was there ?

Chr. Sir, here is a traveller, who was bid by an acquaintance of the goodman of this house, to call here for my profit ; I would therefore speak with the master of the house. So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have ?

Chr. Sir, said Christian, I am a man that am come from the city of Destruction, and am going to Mount Zion ; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would shew me excellent things, such as would be a help to me in my journey.

Inter. Then said the Interpreter, Come in ; I will shew thee that

that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him: So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it; it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head.

Illumination.

Chr. Then said Christian, What meaneth this?

Inter. The man whose picture this is, is one of a thousand: He can beget children, travail in birth with children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to shew thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have shewed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorised to be thy guide in all difficult places thou mayst meet with in the way: Wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep: Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room: the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Inter. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to shew thee,

that

that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue it.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust, by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then Christian asked, What is the reason of the discontent of *Passion*? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but *Patience* is willing to wait.

Then I saw that one came to *Passion*, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed *Patience* to scorn: but I beheld but a while, and he had lavished all away, and had nothing left him but rags.

*The matter
expounded.*

Chr. Then said Christian to the Interpreter, Expound this matter more fully to me.

Inter. So he said, These two lads are figures; *Passion* of the men of this world, and *Patience* of the men of that which is to come; for, as here thou seest, *Passion* will have all now this year; that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year; that is, until the next world, for their portion of good. That proverb, A bird in the hand is worth two in the bush, is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Chr. Then said Christian, Now I see that *Patience* has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*,

sion, because he had his best things last ; for first must give place to last, because last must have its time to come ; but last gives place to nothing ; for there is not another to succeed : he therefore that hath his portion first, must needs have a time to spend it ; but he that has his portion last, must have it lastingly : therefore it is said of Dives, " In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented."

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Inter. You say truth ; " for the things that are seen are temporal ; but the things that are not seen are eternal : " but though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another ; and again, because things to come, and carnal sense, are such strangers one to another ; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continually between the second.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it ; yet did the fire burn higher and hotter.

Then said Christian, What means this ?

The Interpreter answered, This fire is the work of grace that is wrought in the heart ; he that casts water upon it, to extinguish and put it out, is the devil ; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this ?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart : by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. And in that thou sawest, that the man stood behind the wall to maintain the fire ; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold ; at the sight of which Christian was greatly delighted ; he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither ?

Then the Interpreter took him, and led him up toward the door of the palace ; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at

a little distance from the door, at a table-side, with a book, and his inkhorn before him, to take the name of him that should enter therein: he saw also, that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze: at last, when every man started back for fear of the

The valiant man.

armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir; the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rushed toward the door upon the armed men, who laid upon him with deadly force: but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received, and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

*Come in, come in;
Eternal glory thou shalt win.*

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay (said the Interpreter) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Despair like an iron cage. Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

Chr. What wast thou once?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a man of *Despair*, and am shut up in it; as in this iron cage. I cannot get out; O now I cannot!

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness

goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But are there no hopes for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian, Is there no hope, but you must be kept in the iron cage of Despair?

Man. No, none at all.

Chr. Why? The Son of the blessed is very pitiful.

Man. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace: therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgement and fiery indignation, which shall devour me as an adversary.

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which, I did then promise myself much delight: but now every one of those things also bite me, and gnaw me, like a burning worm.

Chr. But canst thou not now repent and turn?

Man. God hath denied me repentance; his word gives me no encouragement to believe; yea, himself hath shut me up in this iron-cage; nor can all the men in the world let me out. O eternity! eternity! How shall I grapple with the misery that I must meet with in eternity?

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful; God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him to tell Christian the reasons of his so doing: so he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony: So I looked up in my dream, and saw the clouds racked at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven: they were all in

flaming fire; also the heavens were in a burning flame. I heard then a voice, saying, Arise, ye dead, and come to judgement: And with that the rocks rent, the graves opened, and the dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains: Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner smoak and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." And with that I saw many caught up and carried away into the clouds; but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: my sins also came into my mind; and my conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the day of judgement was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me; and, as I thought, the judge had always his eye upon me, shewing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

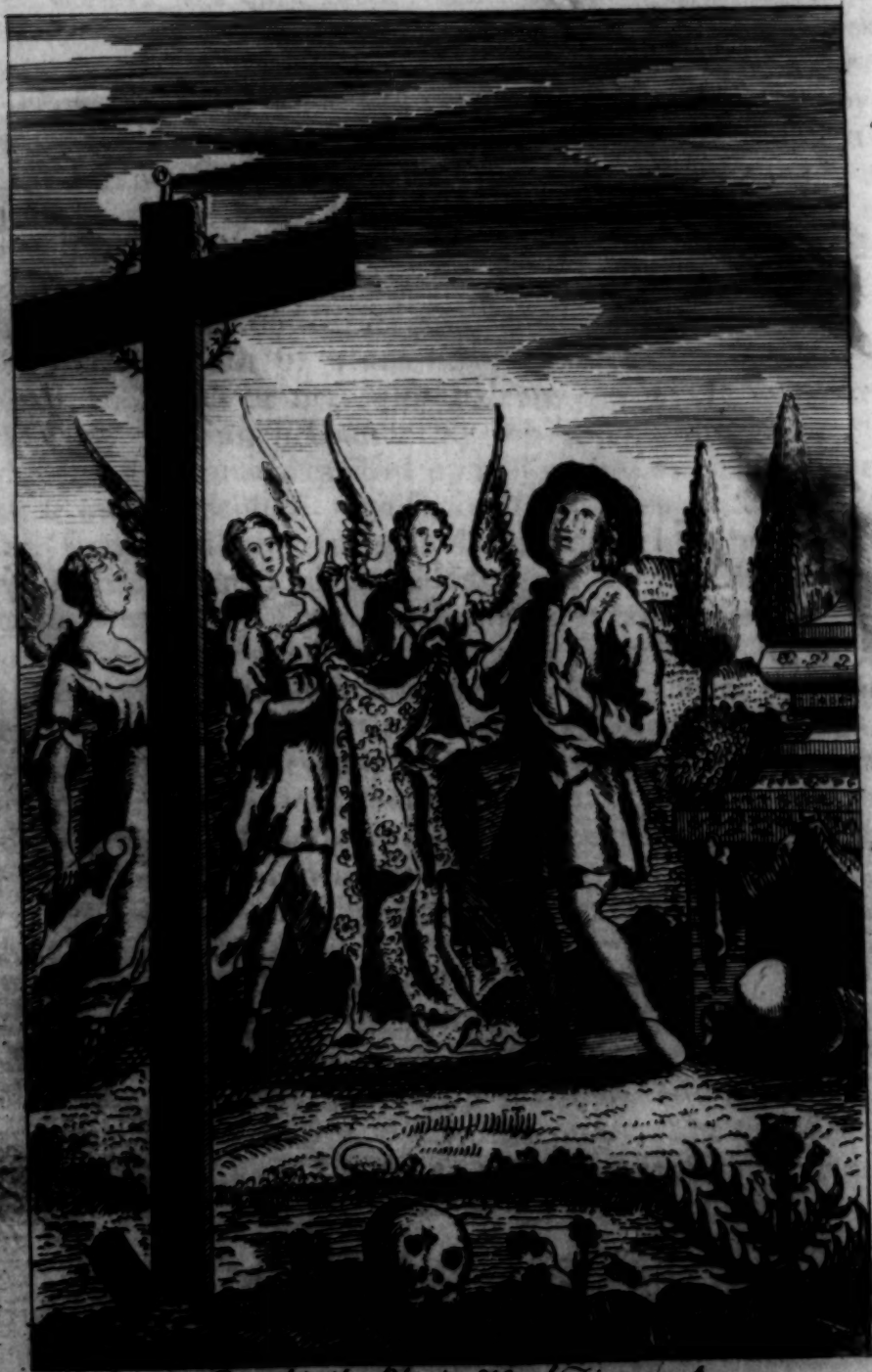
Inter. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying;

*Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand;
Then let me think on them, and understand
Wherefore they shewed me where, and let me be
Thankful, O good Interpreter, to thee.*

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called



Plate 4



*Who's this the Pilgrim now! 'Tis very true
Old things are pass'd away alls become new
Strange! He's another Man upon my Word!
They be fine Feathers that make a fine Bird.*

called *Salvation*. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosened from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still a while to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three shining ones came to him and saluted him with "Peace be to thee;" so the first said to him, "Thy sins be forgiven thee;" the second stript him of his rags, and clothed him with change of raiment; the third also "set a mark on his forehead," and gave him a roll, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing:

When God releases us of our guilt and burden, we are as those that leap for joy.

*Thus far did I come laden with my sin;
Nor could ought ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bind it to me crack?
Blest cross! blest sepulchre! blest rather be
The man that there was put to shame for me!*

I saw then in my dream, that he went on thus, even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption*.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, if he that goeth about like a roaring lion, comes by,
you

you will certainly become a prey to his teeth. With that they looked upon him, and began to reply in this sort : Simple said, I see no danger : Sloth said, Yet a little more sleep : And Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way ; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisy*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, Whence came you, and whither go you ?

Form. and Hyp. We were born in the land of Vain-Glory, and are going for praise to Mount Sion.

Chr. Why came you not in at the gate which standeth at the beginning of the way ? Know you not that it is written, That " he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber ? "

Form. and Hyp. They said, that to go to the gate for entrance, was by all their countrymen counted too far about ; and therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the city, whether we are bound thus to violate his revealed will ?

Form. and Hyp. They told him, That as for that he needed not to trouble his head thereabout ; for what they did, they had custom for, and could produce, if need were, testimony that would witness it for more than a thousand years.

Chr. But, said Christian, will your practice stand a trial at law ?

Form. and Hyp. They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge : and besides, say they, if we get into the way, what is the matter which way we get in ? If we are in, we are in : Thou art but in the way, who, as we perceive, came in at the gate ; and we are also in the way that came tumbling over the wall ; Wherein now is thy condition better than ours ?

Chr. I walk by the rule of my master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To

To this they made him but little answer ; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another, save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he ; therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go ; and that, as you say, to cover my nakedness with : And I take it as a token of kindness to me ; for I had nothing but rags before ; and besides, thus I comfort myself as I go : Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back ; a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way : I was also bid to give it in at the celestial gate, in token of my certain going in after it : All which things I doubt you want, and want them because you came not in at the gate.

Christian has got his Lord's coat on his back, and is comforted therewith. He is comforted also with his mark and his roll.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably : Also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the hill *Difficulty*, at the bottom of which was a spring : There were also in the same place two other ways, besides that which came straight from the gate ; one turned to the left hand, and the other to the right, at the bottom of the hill ; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called *Difficulty*. Christian now went to the spring, and drank thereof to refresh himself, and then began to go up the hill, saying :

*The hill, though high, I covet to ascend,
The difficulty will not me offend.*

For

For I perceive the way to life lies here :
 Come, pluck up heart, let's neither faint nor fear ;
 Better, though difficult, the right way to go,
 Than wrong, though easy, where the end is wo.

The other two also came to the foot of the hill ; but when they saw that the hill was steep and high, and that there were two other ways to go ; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill ; therefore they were resolved to go in those ways. Now the name of one of those ways was *Danger*, and the name of the other *De-struction*. So the one took the way which is called *Danger*, which led him into a great wood ; and the other took directly up the way to *De-struction*, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the hill was a pleasant arbour, made by the Lord of the grace. hill, for the refreshing of weary travellers ; thither, therefore, Christian got, where also he sat down to rest him : Then he pulled his roll out of his bosom, and read therein to his comfort : He also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night ; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him, and awaked him, saying, " Go to the ant, thou sluggard ; consider her ways, and be wise." And with that Christian suddenly started up, and sped him on his way, and went apace till he came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running to meet him amain ; the name of the one was *Timorous*, and of the other, *Mistrust* : To whom Christian said, Sirs, What is the matter you run the wrong way ? Timorous answered, That they were going to the city of Zion, and had got up that difficult place : But, said he, the farther we go, the more danger we meet with ; wherefore we turned, and are going back again.

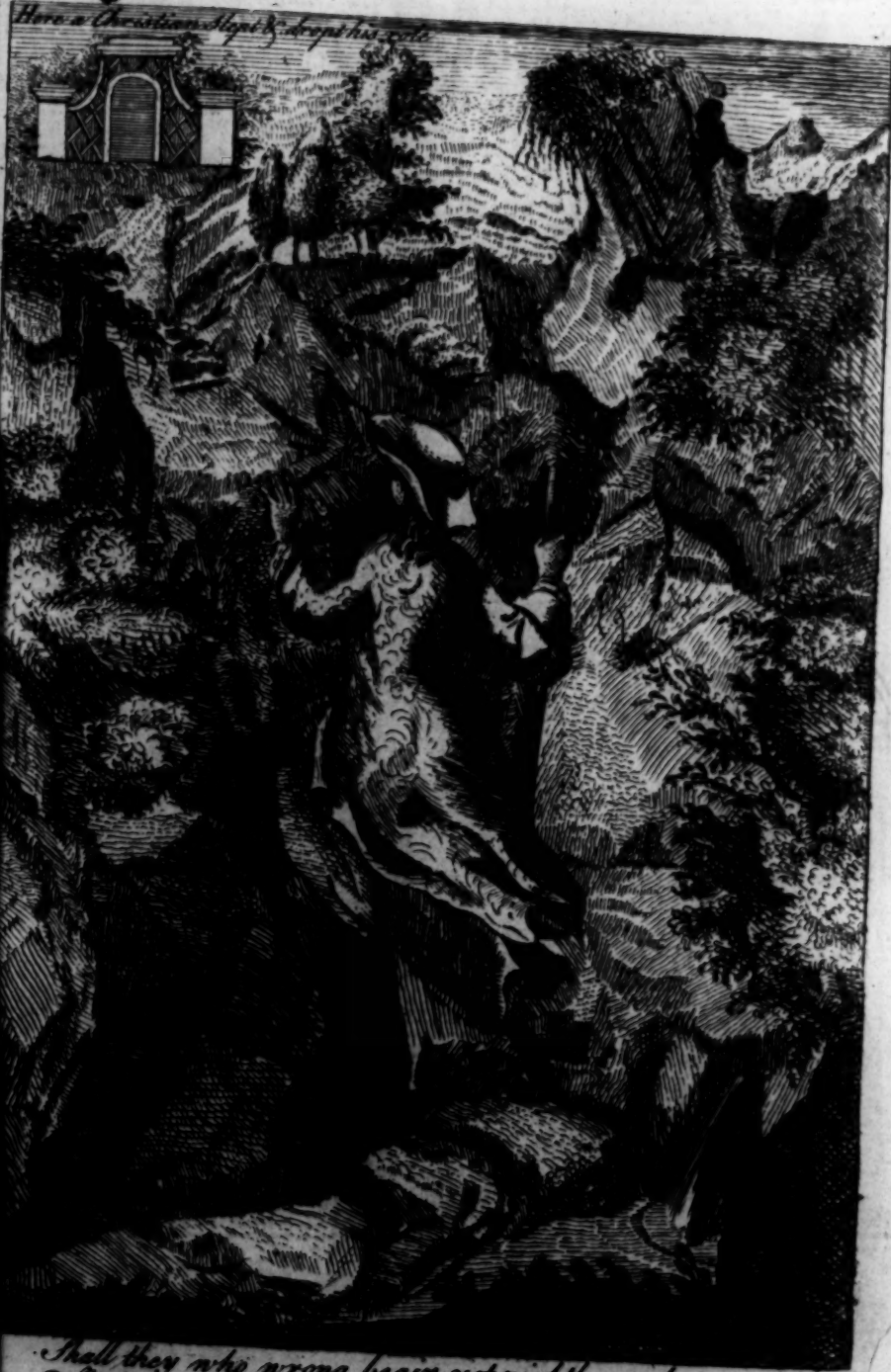
Yes, said Mistrust, for just before us lies a couple of lions in the way ; (whether sleeping or waking we know not) ; and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian, You make me afraid ; but whither shall I flee to be safe ? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there :

If

Plate 5th

Here a Christian sloped & drops his scale



Shall they who wrong begin yet rightly end,
Shall they at all have safety for their friends,
No no, in headstrong manner they set out,
And headstrong will they fall at last no doubt.



[Faint, illegible handwritten text at the bottom of the page, possibly a signature or a note.]



Mistrust and Timorous Leave Christian.

If I can get to the celestial city, I am sure to be in safety there. I must venture ; to go back is nothing but death ; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted ; but he felt, and found it not. Then was Christian in great distress, and knew not what to do ; for he wanted that which used to relieve him ; and that which should have been his pass into the celestial city. Here therefore he began to be much perplexed, and knew not what to do ; at last he bethought himself that he had slept in the arbour that is on the side of the hill ; and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart ? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish as to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again in sight of the arbour where he sat and slept ; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, " O wretched man that I am ! " that I should sleep in the day-time ! that I should sleep in the midst of difficulty ! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims ! How many steps have I took in vain ! (Thus it happened to Israel, for their sin they were sent back again by the way of the Red sea) ! and I am made to tread those steps with sorrow, which I might have trode with delight, had it not been for this sinful sleep. How far might I have been on my way by this time ! I am made to tread those steps thrice over, which I needed not to have trode but once : Yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept ! Now by this time he was come to the arbour again, where for a while he sat down and wept ; but at last (as Providence would have it) looking sorrowfully down under the settle, there he espied his roll ; the which he with trembling and haste caught up and put into his bosom. But who can tell how joyful this man was, when he had gotten his roll again ? for this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave God thanks for directing his eye to the place where it lay, and with joy

and tears betook himself again to his journey. But, O how nimbly now did he go up the rest of the hill! yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep. Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*; and it stood just by the highway-side.

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains). Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions; for they are chained, and are placed there for trial of faith, where it is; and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee.

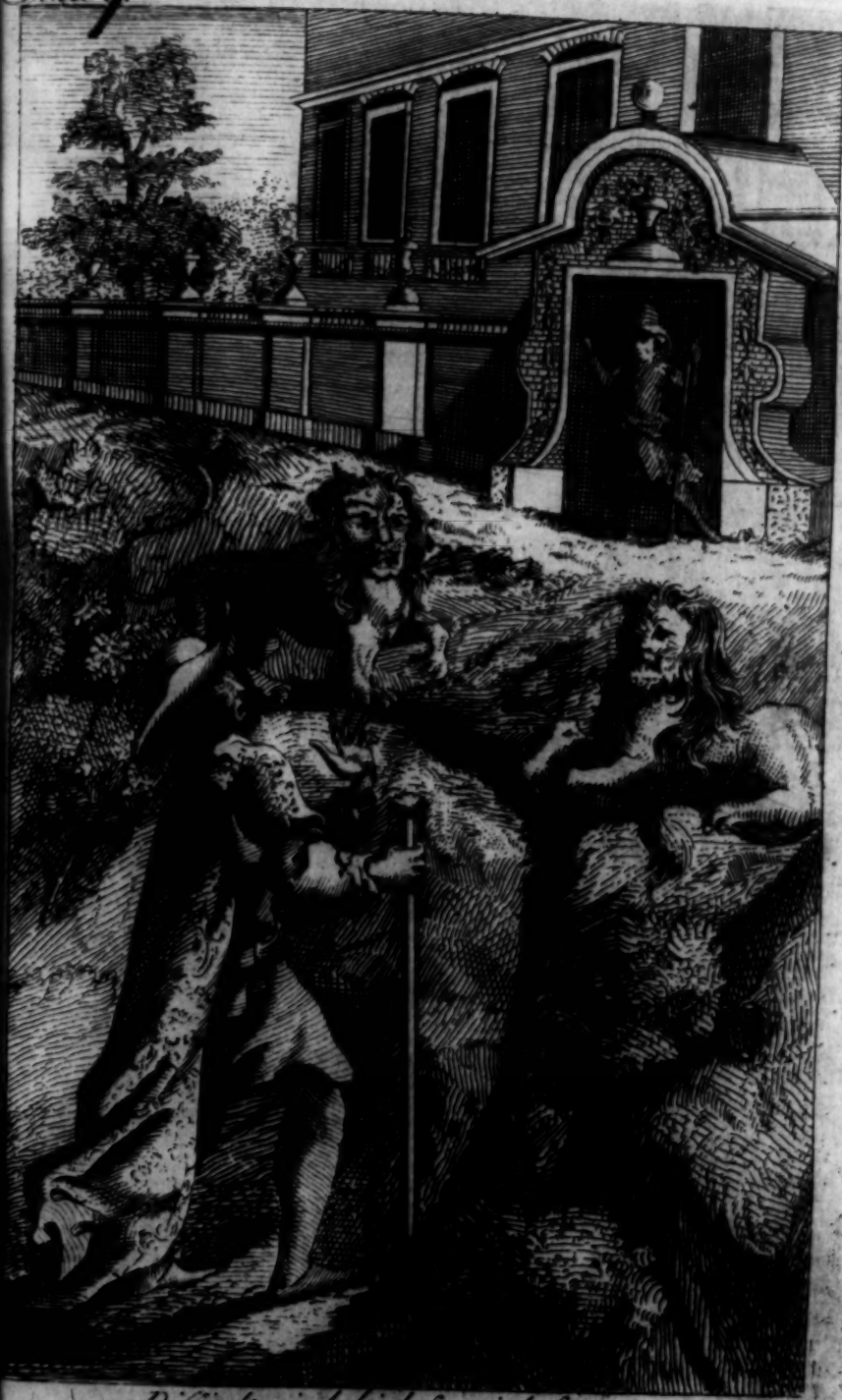
Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? and may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was? and whither he was going?

Chr. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to night.

Porter. What is your name?

Chr. My name is now *Christian*, but my name at the first was *Graceless*.

Plate 7th



Difficulty is behind fear is before
Tho' he's got on the hill the Lions roar
A Christian Man is never long at ease
When one fright's gone another doth him seize



THE
BUILDING
WAS
ERECTED
IN
1850
AND
WAS
THE
FIRST
OF
ITS
KIND
IN
THE
CITY

Graceless. I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem.

Port. But how doth it happen that you came so late? The sun is set.

Chr. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Port. Well, I will call out one of the virgins of this place, who will (if she likes your talk) bring you into the rest of the family, according to the rules of the house. So Watchful the porter rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel named Discretion, and asked why she was called?

The porter answered, This man is in a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me, if he might lodge here to night: So I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was? and whither he was going? and he told her. She asked him also, how he got into the way? and he told her. Then she asked him, what he had seen and met with in the way? and he told her. And at last she asked his name? So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because by what I perceive this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my family. So she ran to the door, and called out *Prudence, Piety, and Charity*; who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in, and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began.

Piety. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we

may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

Chr. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is *Evangelist*, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgement was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was; I thought it made my heart ake as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Chr. No; he took me, and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart! I would have staid at that good man's house a twelvemonth, but that I knew I had farther to go.

Piety. And what saw you else in the way?

Chr. Saw! why I went but a little farther, and I saw one, as I thought in my mind, hang bleeding upon a tree, and the very sight of him made my burden fall off my back, (for I groaned under a very heavy burden), but then it fell down from off me. It was a strange thing to me; for I never saw such a thing before: Yea, and while I stood looking up, (for then I could not forbear looking), three shining ones came to me. One of them testified, that my sins were forgiven me; another stripped me of my rags, and gave me this embroidered coat which you see; and the third

set

set the mark which you see in my forehead, and gave me this sealed roll; (and with that he plucked it out of his bosom).

Piety. But you saw more than this; did you not?

Chr. The things that I have told you were the best; yet some other matters I saw; as, namely, I saw three men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw *Formality* and *Hypocrisy* come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly, if it had not been for the good man, the porter that stands at the gate, I do not know but that, after all, I might have gone back again; but now, I thank God, I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the country from whence you came?

Chr. Yea, but with much shame and detestation: truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, a heavenly one.

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Prud. Do you not find sometimes, as if these things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours, in which such things happen to me.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when I think what I saw at the cross, that will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prud. And what is it that makes you so desirous to go to Mount Zion?

Chr.

Chr. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no death, and there I shall dwell with such company as I like best. For to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness: I would fain be where I shall die no more, and with the company that shall continually cry, Holy, Holy, Holy.

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Cha. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Christian's love to his wife and children.

Cha. But you should have talked to them, and have endeavoured to have shewn them the danger of being behind.

Chr. So I did; and told them also what God had shewed to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Cha. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgement that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Cha. But what could they say for themselves why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

Cha. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein: I know also, that a man by his conversation

conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage; yea, for this very thing, they would tell me I was too precise, and that I denied myself of things (for their sakes) in which they saw no evil; nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

*Christian's
good conver-
sation before
his wife and
children.*

Cha. Indeed Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat: now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the Hill; as, namely, about what he had done, and wherefore he did what he did, and why he had built that house; and by what they said, I perceived that he had been a great warrior, and had fought with, and slain him that had the power of death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe, (said Christian), he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said, they had been and spoke with him since he did die on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed, and that was, he had stripped himself of that glory, that he might do this for the poor; and that they heard him say and affirm, That he would not dwell in the mountain of Zion alone. They said moreover, That he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dung-hill.

Thus they discoursed together till late at night; and after they had committed themselves to the Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened towards the sun rising: the name of the chamber was *Peace*, where he slept till break of day, and then he awoke and sang,

Where

*Where am I now ! Is this the love and care
Of Jesus, for the men that pilgrims are,
Thus to provide ! that I should be forgiven,
And dwell already the next door to heaven !*

So in the morning they all got up ; and after some more discourse, they told him that he should not depart till they had shewed him the rarities of that place. And first, they had him into the study, where they shewed him records of the greatest antiquity ; in which, as I remember my dream, they shewed him first the pedigree of the Lord of the hill, that he was the Son of the ancient of days, and came by that eternal generation : Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service ; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done ; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Then they read again in another part of the records of the house, where it was shewed, how willing their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view : as of things both ancient and modern ; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armory, where they shewed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also shewed him some of the engines with which some of his servants had done wonderful things. They shewed him Moses's rod ; the hammer and nail with which Jael slew Sisera ; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they shewed him the ox's goad, wherewith Shamgar slew six hundred men. They shewed him also the jaw-bone with which Sampson did such mighty feats. They shewed him moreover the sling and stone with which David slew Goliath

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Goliath of Gath; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, That on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) shew you the delectable mountains; which, they said, would yet farther add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south: so he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country? They said, It was Emanuel's land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayst see to the gate of the celestial city, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury: so they did; and when he came there, they harneſſed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutered, walked out with his friends to the gate, and there he asked the porter, If he saw any pilgrim pass by? Then the porter answered, Yes.

Chr. Pray, did you know him? said he.

Port. I asked his name, and he told me it was *Faithful*.

Chr. O, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born: how far do you think he may be before?

Port. He is got by this time below the hill.

Chr. Well, said Christian, good porter, the Lord be with thee, and add to all thy blessings much increase for the kindness thou hast shewed to me!

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out

to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream, That these good companions (when Christian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

*Whilst Christian is among his godly friends,
Their golden mouths make him sufficient mends
For all his griefs; and when they let him go,
He's clad with northern steel from top to toe.*

But now, in this valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: His name is *Apollyon*. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back; and therefore thought, that to turn the back to him might give him greater advantages, with ease, to pierce him with his darts; therefore he resolved to venture, and stand his ground: For, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and *Apollyon* met him. Now the monster was hideous to behold: He was clothed with scales like a fish, (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him,

Apollyon. Whence come you? and whither are you bound?

Chr. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

Apol. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayst do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your dominions; but your service was hard, and your wages such as a man could not live on; "for the wages of sin is death;" therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects;
neither

neither will I as yet lose thee; but since thou complaineſt of thy ſervice and wages, be content to go back; what our country will afford, I do here promiſe to give thee.

*Apollyon's
flattery.*

Chr. But I have let myſelf to another, even to the King of princes, and how can I, with fairneſs, go back with thee?

Apol. Thou haſt done in this according to the proverb, "Change a bad for a worſe:" But it is ordinary for thoſe that have profeſſed themſelves his ſervants, after a while to give him the ſlip, and return again to me: Do thou ſo too, and all ſhall be well.

*Apollyon un-
dervalues
Chriſt's ſer-
vice.*

Chr. I have given him my faith, and ſworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didſt the ſame to me; and yet I am willing to paſs by all, if now thou wilt yet turn and go back.

Chr. What I promiſed thee was in my non-age; and beſides, I count that the Prince under whoſe banner now I ſtand, is able to abſolve me; yea, and to pardon alſo what I did as to my compliance with thee. And beſides, O thou deſtroying Apollyon! to ſpeak truth, I like his ſervice, his wages, his ſervants, his government, his company, and country, better than thine; and therefore leave off to perſuade me farther; I am his ſervant, and I will follow him.

Apol. Conſider again, when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt, that for the moſt part his ſervants come to an ill end, becauſe they are tranſgreſſors againſt me and my ways. How many of them have been put to ſhameful deaths! and beſides, thou counteſt his ſervice better than mine; whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him and his, though taken by them! And ſo I will deliver thee.

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end; and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account: but, for preſent deliverance, they do not much expect it; for they ſtay for their glory, and then they ſhall have it, when their Prince comes in his and the glory of the angels.

Apol. Thou haſt already been unfaithful in thy ſervice to him; and how doſt thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apol. Thou didſt faint at firſt ſetting out, when thou waſt almoſt choked in the gulf of Deſpond; thou didſt attempt wrong ways

to be rid of thy burden ; whereas thou shouldst have staid until thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions ; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out ; but the Prince whom I serve and honour, is merciful and ready to forgive. But besides, these infirmities possessed me in thy country ; for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince ; I hate his person, his laws, and people : I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do ; for I am in the King's highway, the way of holiness ; therefore take heed to yourself.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter ; prepare thyself to die ; for I swear by my infernal den, That thou shalt go no farther : Here will I spill thy soul !

And with that he threw a flaming dart at his breast ; but Christian had a shield in his stand, with which he caught it, and so prevented the danger of that.

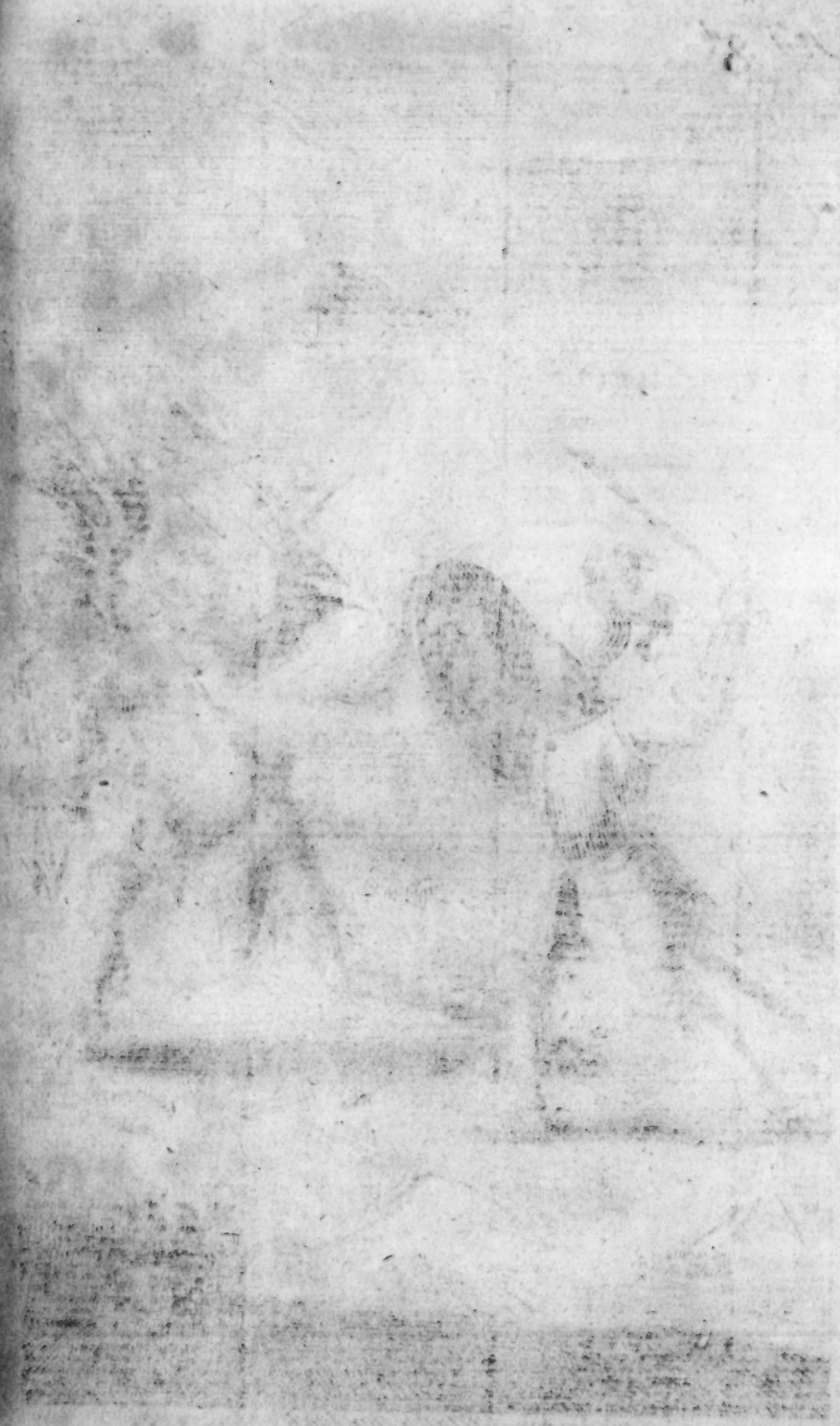
Then did Christian draw ; for he saw it was time to bestir him ; and Apollyon as fast made at him, throwing darts as thick as hail ; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back : Apollyon, therefore, followed his work amain ; and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall ; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now : and with that he had almost pressed him to death ; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, " Rejoice not against me, O mine enemy ! when I fall I shall arise ; "

Plate 8th



*A more unequal Match can hardly be
Christian may fight an Angel but you see
The Valiant then by handling sword and shield
Doth make him tho a Dragon quit the field*



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arise ;" and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, " Nay, in all these things we are more than conquerors, through him that loved us." And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight : He spake like a dragon : And on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword : then, indeed, he did smile, and look upward. But it was the dreadfullest fight that ever I saw.

A brief relation of the combat by the spectator.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying,

Christian gives God thanks for his deliverance.

*Great Beelzebub, the captain of this fiend,
Design'd my ruin ; therefore to this end
He sent him harness'd out ; and he with rage,
That hellish was, did fiercely me engage :
But blessed Michael helped me, and I,
By dint of sword did quickly make him fly :
Therefore to him let me give lasting praise,
And thanks, and bless his holy name always.*

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before ; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand ; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through the valley.

Now at the end of this valley was another, called *The Valley of the Shadow of Death* ; and Christian must needs go through it, because the way to the celestial city lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it : " A wilderness, a land of desarts, and of pits ; a land of drought and of the shadow of death, a land that no man" (but a Christian) " passeth through, and where no man dwelt."

Now here Christian was worse put to it than in his fight with Apollyon ; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land, making haste to go back ; to whom Christian spake as follows :

Chr. Whither are you going ?

Men. They said, Back ! back ! and we would have you do so too, if either life or peace is prized by you.

Chr. Why ! What is the matter ? said Christian.

Men. Matter ! said they ; we were going that way as you are going, and went as far as we durst ; and indeed we were almost past coming back ; for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with ? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen ? said Christian.

Men. Seen ! why, the valley itself, which is as dark as pitch. We also saw there the hobgoblins, satyrs, and dragons of the pit. We heard also in that valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons ; and over that valley hang the discouraging clouds of Confusion : Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order.

Chr. Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

Men. Be it thy way, we will not chuse it for ours.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch : That ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand, there was a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on. Into that quag King David once did fall, and had no doubt therein been smothered, had not he that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it ; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to trip over into the mire on the other : Also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly : for besides the danger mentioned above, the path-way was here so dark, that oft-times when he lift up his foot to set forward, he knew not where or upon what he should set it next.

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Plate 9th



*Poor Man where art thou now, thy day is night,
Good Man be not cast down, thou yet art right,
Thy way to Heav'n, lies by the gates of Hell,
Chear up, hold out, with thee it shall go well.*

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About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side : Now, thought Christian, what shall I do ? and ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called *All-prayer* : So he cried, in my hearing, " O Lord, I beseech thee, deliver my soul." Thus he went on a great while, yet still the flames would be reaching towards him : also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together : and coming to a place, where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do : sometimes he had half a thought to go back ; then again he thought he might be half-way through the valley : He remembered also, how he had already vanquished many a danger ; and that the danger of going back might be much more than for to go forward ; so he resolved to go on : yet the fiends seemed to come nearer and nearer ; but when they were come even almost at him, he cried out with a most vehement voice, " I will walk in the strength of the Lord God." So they gave back and came no farther.

Christian put to a stand, but for a while.

One thing I would not let slip. I took notice, that now poor Christian was so confounded, that he did not know his own voice : and thus I perceived it : Just when he was come over-against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before ; yet, if he could have helped it, he would not have done it : but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, " Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me."

Then was he glad ; and that for these reasons :

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly,

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to answer: for that he also thought himself to be alone. And by-and-by the day broke: Then said Christian, "He hath turned the shadow of death into the morning."

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh, yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to Christian. For you must note, that though the first part of the valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous. For, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pit-falls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness."

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered: But I have learned since, that Pagan has been dead many a day; and as for the other, though he
be

be yet alive, he is, by reason of age, and also of the many shrewd brushers that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that Christian went on his way; yet at the sight of the old man that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, You will never mend till more of you be burnt. But he held his peace, and set a good face on it, and so went by, and caught no hurt. Then sang Christian:

*O world of wonders! (I can say no less),
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea snares, and pits, and traps, and nets did lie
My path about, that worthless silly I
Might have been caught, intangled, and cast down:
But since I live, let JESUS wear the crown.*

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose, that pilgrims might see before them: Up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey: Then said Christian aloud, Ho, ho; So ho; Stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No; I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also over-run him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: And thus Christian began.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companion in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite

*Christian's
fall makes
Faithful and
he go lovingly
together.*

quite from our town ; but you did get the start of me : Wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction before you set out after me on your pilgrimage ?

Faith. Till I could stay no longer ; for there was great talk presently after you were gone out, that our city would in a short time, with fire from heaven, be burnt down to the ground.

Chr. What, did your neighbours talk so ?

Faith. Yes ; it was for a while in every body's mouth.

Chr. What ! and did no more of them but you come out to escape the danger ?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey, (for so they called this your pilgrimage) : But I did believe, and do still, that the end of our city will be with fire and brimstone from above ; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable ?

Faith. Yes, Christian, I heard that he followed you till he came to the slough of Despond ; where, as some said, he fell in : but he would not be known to have so done, but I am sure he was soundly bedaubed with that kind of dirt.

Chr. And what said the neighbours to him ?

*How Pliable
was account-
ed of, when
he got home.*

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people ; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook ?

Faith. O, they say, hang him ; he is a turn-coat ! he was not true to his profession ! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

Chr. Had you no talk with him before you came out ?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done ; so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man ; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, " The dog is turned to his vomit again ; and the sow that was washed to her wallowing in the mire."

Faith. They are my fears of him too ; but who can hinder that which will be ?

Chr.

Chr. Well, neighbour Faithful, (said Christian), let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was *Wanton*, who had like to have done me a mischief.

Chr. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean all carnal and fleshly content.

Chr. Thank God you have escaped her: The abhorred of the Lord shall fall into her ditch.

Faith. Nay, I know not whether I did wholly escape her, or no.

Chr. Why, I trow, you did not consent to her desire?

Faith. No not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold of hell." So I shut mine eyes, because I would not be bewitched with her looks; then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called *Difficulty*, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim, going to the celestial city. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was *Adam the First*, and that he dwelt in the town of Deceit. I asked him then, what was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I farther asked him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world, and that his servants were those of his own begetting. Then I asked, how many children he had? He said, that he had but three daughters, "The lust of the flesh, the lust of the eyes, and the pride of life;" and that I should marry one of them if I would. Then I asked, how long time he would have me live with him? and he told me, as long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, That he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: This made me cry, "O wretched man!" So I went on my way up the hill.

Now when I had got above half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there (said Christian) did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out: so soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him, Wherefore he served me so? He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his feet as dead as before. When I came to myself again, I cried him mercy. But he said, I know not how to shew mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the holes in his hands and in his side: then I concluded that he was our Lord. So I went up the hill.

The temper of Moses. *Chr.* That man that overtook you was Moses. He spareth none, neither knoweth he how to shew mercy to those that transgress his law.

Faith. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon: and because

cause I had so much of the day before me, I passed by the porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by; but I wish you had called at the house; for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet no body in the valley of Humility?

Faith. Yes, I met with one *Discontent*, who would willingly have persuaded me to go back again with him: His reason was, for that the valley was altogether without honour. He told me, moreover, that there to go, was to disoblige all my friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly-glory*, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him, that although all these that he named might claim a kindred of me, and that rightly, (for indeed they were my relations, according to the flesh), yet since I became a pilgrim they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, That as to this valley, he had quite misrepresented the thing; for before honour is humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with *Shame*; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said, *Nay*, after a little argumentation, and somewhat else; but this bold-faced *Shame* would never have done.

Chr. Why, what did he say to you?

Faith. What! why, he objected against religion itself: He said it was a pitiful, low, sneaking business, for a man to mind religion. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected, also, That but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for no body else knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as that it was a shame

to sit whining and mourning under a sermon, and a shame to come sighing and groaning home : That it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, That religion made a man grow strange to the great, because of a few vices, (which he called by finer names), and made him own and respect the base, because of the same religious fraternity : And is not this, said he, a shame ?

Chr. And what did you say to him ?

Faith. Say ! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face ; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men, is had in abomination with God. And I thought again, this Shame tells me what men are, but it tells me nothing what God or the word of God is. And I thought moreover, That at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom or law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it. Seeing then that God prefers his religion ; seeing God prefers a tender conscience ; seeing they that make themselves fools for the kingdom of heaven are wisest ; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him ; Shame, depart, thou art an enemy to my salvation : Shall I entertain thee against my sovereign Lord ? How then shall I look him in the face at his coming ? Should I now be ashamed of his ways and servants, how can I expect the blessing ? But indeed this Shame was a bold villain ; I could scarce shake him out of my company : yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion : But at last I told him, it was but in vain to attempt further in this business ; for those things that he disdained in those did I see most glory : and so at last I got past this importunate one. And when I had shaken him off, then I began to sing :

*The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh ;
That now, or some time else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then
Be vigilant, and quit themselves like men.*

Chr. I am glad, my brother, that thou didst withstand this villain so bravely ; for of all, as thou sayest, I think he has the wrong name ; for he is so bold as to follow us in the streets, and to attempt

tempt to put us to shame before all men, that is, to make us ashamed of that which is good : But if he was not himself audacious, he would never attempt to do as he does : But let us still resist him ; for notwithstanding all his bravadoes, he promoteth the fool, and none else. " The wise shall inherit glory," said Solomon, " but shame shall be the promotion of fools."

Faith. I think we must cry to him for help against Shame, that would have us to be valiant for truth upon the earth.

Chr. You say true. But did you meet no body else in that valley ?

Faith. No, not I ; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. It was well for you ; I am sure it fared far otherwise with me ; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon ; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces : for as he threw me, my sword flew out of my hand ; nay, he told me, he was sure of me ; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over ; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance, besides them, (for in this place there was room enough for them all to walk). He was a tall man, and something more comely at a distance than at hand : To this man Faithful addressed himself in this manner :

Faith. Friend, Whither away ? Are you going to the heavenly country ?

Talk. I am going to the same place.

Faith. That is well ; then I hope we may have your good company ?

Talk. With a very good will, will I be your companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other ; and I am glad that I have met with those that incline to so good a work : for to speak the truth, there are but few that care thus to spend their time, (as they are in their travels), but chuse much rather to be speaking of things to no profit ; and this hath been a trouble to me.

*Talkative's
dislike of bad
discourse.*

Faith.

Faith. That is indeed a thing to be lamented ; for what thing so worthy of the use of the tongue and mouth of men on earth as are the things of the God of heaven ?

Talk. I like you wonderful well ; for your sayings are full of conviction ; and I will add, What thing is so pleasant, and what so profitable, as to talk of the things of God ?

What things so pleasant ? (that is, if a man hath any delight in things that are wonderful) ; for instance, If a man doth delight to talk of the history, or the mystery of things ; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture ?

Faith. That is true ; but to be profited by such things in our talk, should be our chief design.

Talkative's fine discourse. *Talk.* That is it that I said ; for to talk of such things is most profitable ; for by so doing, a man may get knowledge of many things ; as of the vanity of earthly things ; and the benefit of things above : (Thus in general), but more particularly ; by this a man may learn the necessity of the new birth ; the insufficiency of our works ; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like : By this also a man may learn what are the great promises and consolations of the gospel to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true ; and glad am I to hear these things from you.

Talk. Alas ! the want of this is the cause that so few understand the need of faith, and the necessity of the works of grace in their soul, in order to eternal life ; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God ; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well ; for a man can receive nothing except it be given him from heaven ; all is of grace, not of works : I could give you an hundred scriptures for the confirmation of this.

Faith. Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon ?

Talk. What you will : I will talk of things heavenly, or things earthly ; things moral, or things evangelical ; things sacred, or things prophane ; things past, or things to come ; things foreign,
or

or things at home ; things more essential, or things circumstantial ; provided that all be done to our profit.

Faith. Now did Faithful begin to wonder, and stepping to Christian, (for he walked all this while by himself), he said to him, but softly, What a brave companion have we got ? Surely this man will make a very excellent pilgrim.

*Faithful be-
guiled by
Talkative.*

Chr. At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with this tongue of his, twenty of them that know him not.

*Christian
makes a disco-
very of Talk-
ative, telling
Faithful who
he was.*

Faith. Do you know him then ?

Chr. Know him ! Yea, better than he knows himself.

Faith. Pray what is he ?

Chr. His name is *Talkative* ; he dwelleth in our town ; I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he ? and whereabout does he dwell ?

Chr. He is the son of one Say-well, he dwelt in Prating-row ; and he is known of all that are acquainted with him, by the name of *Talkative* in Prating-row ; and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him : for he is best abroad ; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures shew best at a distance ; but very near, more displeasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely ; I will give you a farther discovery of him : This man is for any company, and for any talk ; as he talketh now with you, so will he talk when he is on the ale-bench ; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation : All he hath lieth in his tongue, and his religion is to make a noise therewith.

Faith. Say you so ! then I am in this man greatly deceived.

Chr. Deceived ! you may be sure of it : Remember the proverb, " They say, and do not ; but the kingdom of God is not in word, but in power." He talketh of prayer, of repentance, of faith, and of the new birth ; but he knows but only to talk of them. I have been in his family, and have observed him both

*Talkative
talks, but
does not.*

at home and abroad ; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of favour. There is there neither prayer, nor sign of repentance for sin ; yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him ; it can hardly have a good word in all that end of the town where he dwells, through him. Thus, say the common people that know him, A saint abroad, and a devil at home. His poor family finds it so ; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, It is better to deal with a Turk than with him ; for fairer dealing they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps ; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall ; and will be, if God prevents not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you, not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think, that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did ; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander ; (a lot that often falls from bad mens mouths upon good mens names and professions). But all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him ; they can neither call him brother nor friend. The very naming of him among them makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things ; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body ; for as the body without the soul is but a dead carcase, so saying, if it be alone, is but a dead carcase also. The soul of religion is the practice part : " Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This, Talkative is not aware of ; he thinks, that hearing and saying will make a good Christian ; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed ;
talking

talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom, men shall be judged according to their fruit: It will not be said then, Did you believe? but, Were you doers or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to shew you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he described the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of finners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Faithful convinced of the badness of Talkative.

Chr. You have spoken, for ought I know, the true gospel-sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great talkers too, "Sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound." Things without life, that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly, (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation.

Faith. Then Faithful stept forward again, and said to Talkative, Come, what cheer? How is it now?

Talk. Thank you; well, I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this, How doth the saving grace of God discover itself, when it is in the heart of man?

*Talkative's
false discovery of a
work of
grace.*

Talk. I perceive then that our talk must be about the power of things: Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly, —

Faith. Nay, hold, let us consider of one at once: I think you should rather say, It shews itself, by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

*The crying
out against
sin no sign of
grace.*

Faith. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel-mysteries.

*Great know-
ledge no sign
of grace.*

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul: yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes, he added, "Blessed are ye, if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "He that knoweth his master's will and doth it not." A man may know like an angel, and yet

*Two sorts of
knowledge.*

be no Christian; therefore your sign of it is not true. Indeed, to know, is a thing that pleaseth talkers and boasters; but to do is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There are therefore two sorts of knowledge; Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart. The first of these will serve the talk-

er;

er; but without the other the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart," Psal. cxix. 34.

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it, thus: It gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin: He findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work, there is required a very sound judgement, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered: 1. By an experimental confession of his faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, family-holiness, if he hath a family, and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world, not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Faith. It is this: Do you experience this first part of the description of it? And doth your life and conversation testify the same? or standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than

than you know the God above will say amen to; and also nothing but what your conscience can justify you in: for not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my conversation, and all my neighbours, tell me I lie, is great wickedness.

Talkative not pleased with Faithful's question. *Talk.* Then Talkative at first began to blush; but recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because

I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge: But I pray will you tell me why you ask me such questions?

Faithful's plain dealing with Talkative. *Faith.* Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and swearing and lying, and vain company-keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, "That she is a shame to all women;" so you are a shame to all professors.

Talkative flings away from Faithful.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with, and so adieu.

Chr. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree: he had rather leave your company than reform his life; but he is gone, as I said; let him go, the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: Besides, the apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes

makes religion to stink so in the nostrils of many as it doth; for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say,

*How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon,
That's past the full, into the wane he goes;
And so will all but he that heart-work knows.*

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Now when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist; ay, and my good friend too, said Faithful, for it was he that set me the way to the gate. Now was Evangelist come up unto them, and thus saluted them:

Evangelist overtakes them again.

Evang. Peace be with you, dearly beloved; and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labours for my eternal good.

Faith. And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!

Evang. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

His exhortation to them.

I say, right glad am I of this thing, and that for mine own sake and

and yours; I have sowed, and you have reaped; and the day is coming, when both he that sowed, and they that reaped, shall rejoice together; that is, if you hold out; for in due time ye shall reap, if you faint not. The crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them: hold fast therefore that you have, let no man take your crown: you are not yet out of the gun-shot of the devil; you have not resisted unto blood, striving against sin: let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you; and above all, look well to your own hearts and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set your faces like a flint; you have all power in heaven and earth on your side.

Chr. Then Christian thanked him for his exhortation; but told him withal, that they would have him speak farther to them for their help the rest of the way, and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

Evan. My sons, you have heard in the words of the truth of the gospel, that you must through many tribulations enter into the kingdom of heaven. And again, that in every city, bonds and afflictions abide you; and therefore you cannot expect that you should go along on your pilgrimage without them in some sort or other: you have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hard beset with enemies, who strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the celestial city soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of

of that town is *Vanity* ; and at the town there is a fair kept, called *Vanity-Fair* ; it is kept all the year long ; it beareth the name of *Vanity-Fair*, because the town where it is kept is lighter than vanity ; and also, because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, " All that cometh is vanity."

This fair is no new erected business, but a thing of ancient standing. I will shew you the original of it.

Almost five thousand years ago, there were pilgrims walking to the celestial city, as these two honest persons are ; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair ; a fair, wherein should be sold all sorts of vanity, and that it should last all the year long ; therefore at this fair are all such merchandises sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures ; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not ?

The antiquity of Vanity-Fair.

The merchandise of this fair.

And moreover, at this fair, there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And as in other fairs of less moment there are several rows and streets under their proper names, where such and such wares are vended : so here likewise you have the proper places, rows, streets, (*viz.* countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair : only our English nation, with some others, have taken a dislike thereat.

The streets of this fair.

Now, as I said, the way to the celestial city lies just through the town, where this lusty fair is kept ; and he that would go to the city, and yet not go through this town, must needs go out of the world. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too : yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities ; yea, would have made him lord of the

Christ went through this city.

fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and shewed him all the kingdoms of the world in a little time, that he might, if possible, allure that blessed one, to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing of long standing, and a very great fair.

*Christ bought
nothing in
this fair.*

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: for,

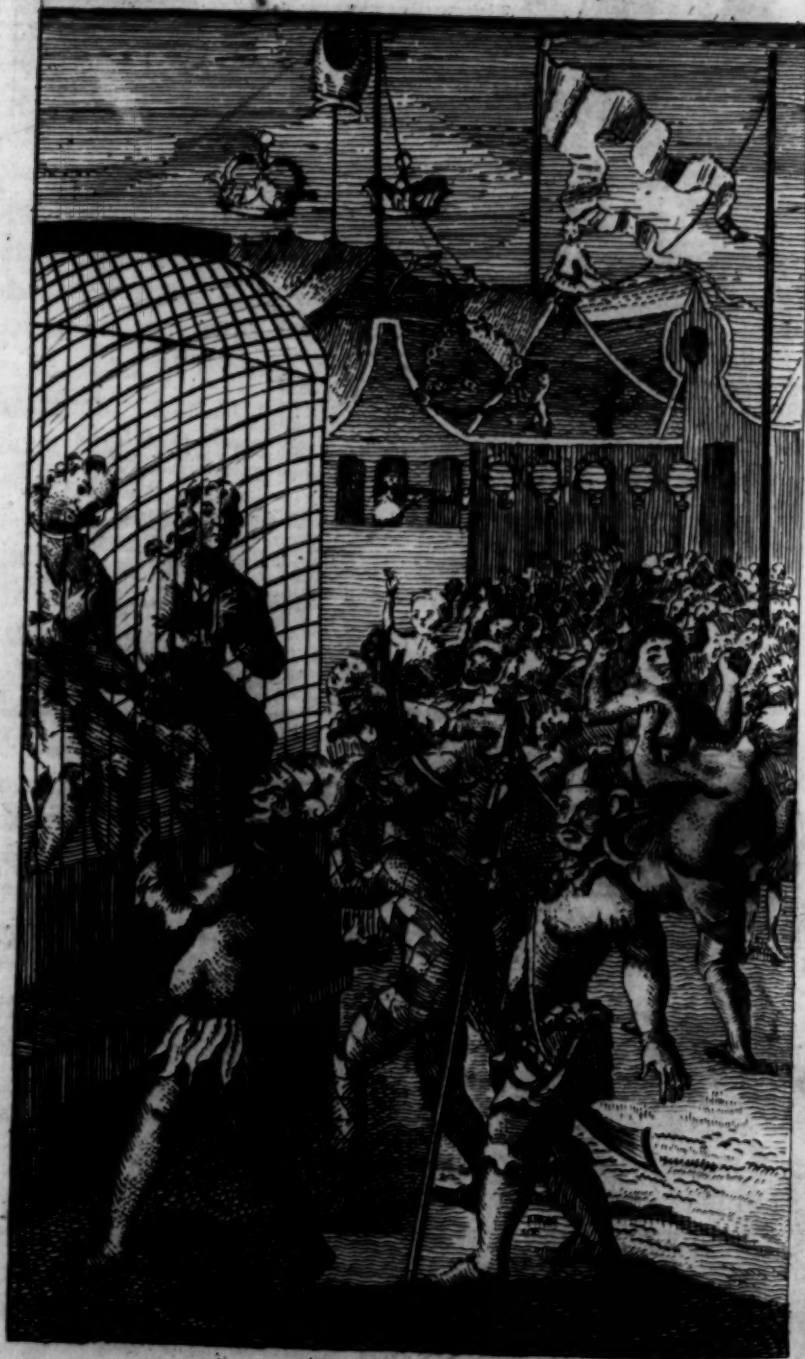
First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools; some they were bedlams; and some they were out-landish men.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed Barbarians to each other.

Thirdly, But that which did not a little amuse the merchandisers, was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;" and look upwards, signifying, that their trade and traffic was in heaven.

One chanced mockingly, beholding the carriage of the men, to say unto them, "What will ye buy?" but they looking gravely upon him, said, "We buy the truth." At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and a great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take those men in to an examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them, Whence they came? whither they went? and what they did there in such an unusual garb? The men told them, That they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the

Plate 10



Vanity Fair and the Pilgrims suffering there.

the men of the town, nor yet to the merchandisers, thus to abuse them, and to stop them in their journey, except it was for that, when one asked them what they would buy, they said, they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for ought they could see, the men were quiet and sober, and intended no body any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them), they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here therefore they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed

in their ways and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on it; therefore each man secretly wished that he might have that preferment: But committing themselves to the all-wise disposal of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was *Lord Hate-good*: Their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

That they were enemies to, and disturbers of their trade: That they had made commotions and divisions in the town; and had won a party to their own most dangerous opinions, in contempt of the law of their prince.

Then Faithful began to answer, That he had only set himself against that which had set itself against him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, That they that had ought to say for their Lord the King, against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*. They were then asked, if they knew the prisoner at the bar? and what they had to say for their Lord the King against him?

Then stood forth *Envy*, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath, before this honourable bench, That he is—

Judge. Hold — Give him his oath.

So they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls *principles of faith and holiness*. And in particular I heard him once myself affirm, That Christianity and the customs of our town of Vanity, were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judge.

The Pilgrim's Progress.

Judge. Then did the judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their Lord the King against him? Then they swore him; so he began.

Super. My Lord, I have no great acquaintance with this man; nor do I desire to have further knowledge of him. However, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God. Which saying of his, my Lord, your Lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: And this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in the behalf of their Lord the King, against the prisoner at the bar.

Pick. My Lord, and you Gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our Noble Prince Beelzebub, and hath spoke contemptibly of his honourable friends, whose names are, the *Lord Old-Man*, the *Lord Carnal Delight*, the *Lord Luxurious*, the *Lord Desire of Vain-Glory*, my old *Lord Leachery*, *Sir Having Greedy*, with all the rest of our nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.

*Sins are all
lords and
great ones.*

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

Faith.

Faithful's defence. *Faith.* 1. I say then, in answer to what Mr Envy hath spoken, I never said ought but this, That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God: Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith; which faith will not be profitable to eternal life.

3. As to what Mr Pickthank hath said, I say, (avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being in hell than in this town and country: *And so the Lord have mercy upon me.*

The judge's speech to the jury. Then the judge called to the jury, (who all this while stood by to hear and observe), Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: You have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an act made in the days of Pharaoh the Great, servant to our prince, that, lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, That whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of Darius, That whoso for some time called upon any god but him, should be cast into the lions den. Now, the substance of these laws this rebel has broken, not only in thought, (which is not to be borne), but also in word and deed, which must therefore needs be intolerable.

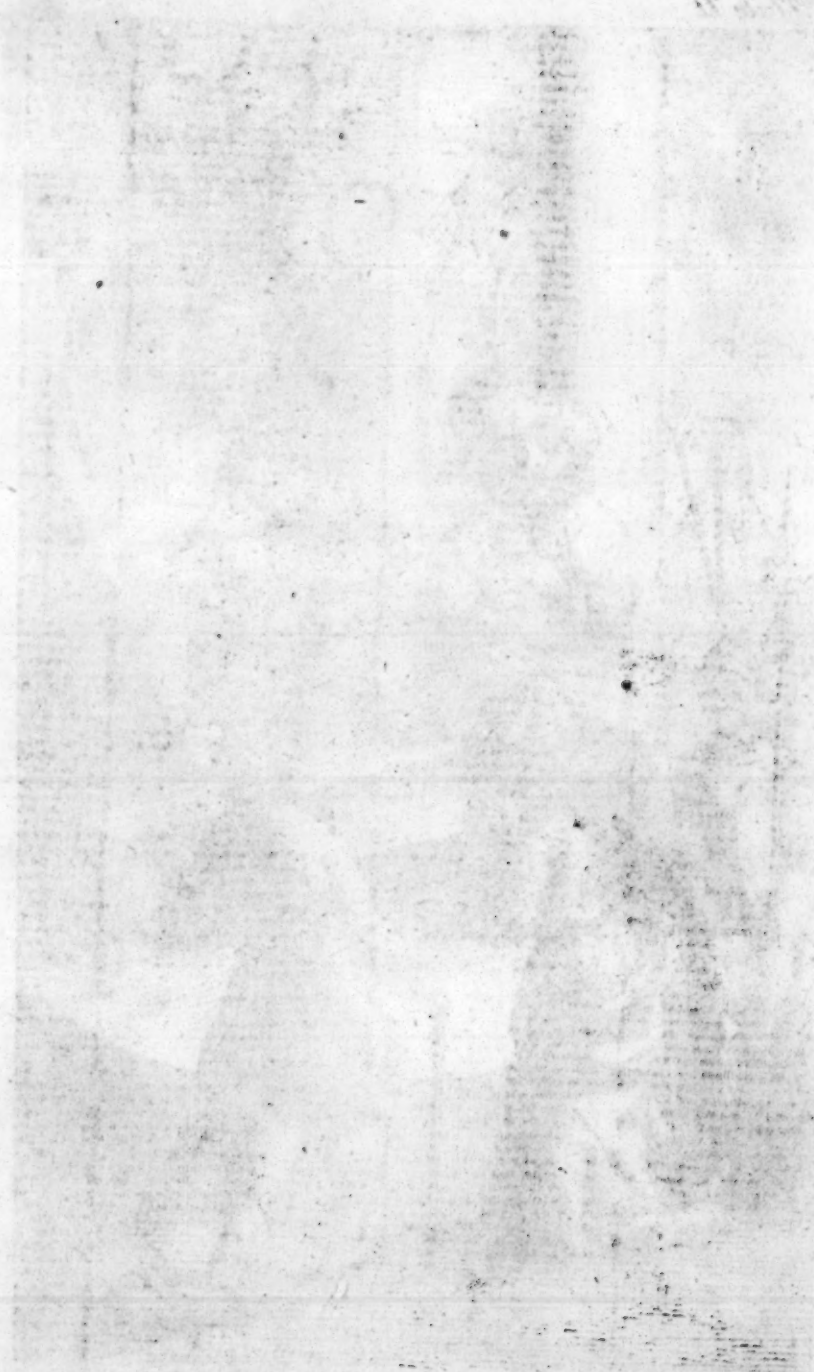
For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

The jury and their names. Then went the jury out, whose names were, Mr Blind-man, Mr No-good, Mr Malice, Mr Lovelust, Mr Live-loose, Mr Heady, Mr High-mind, Mr

Plate II



The Trial of Christian and Faithful.



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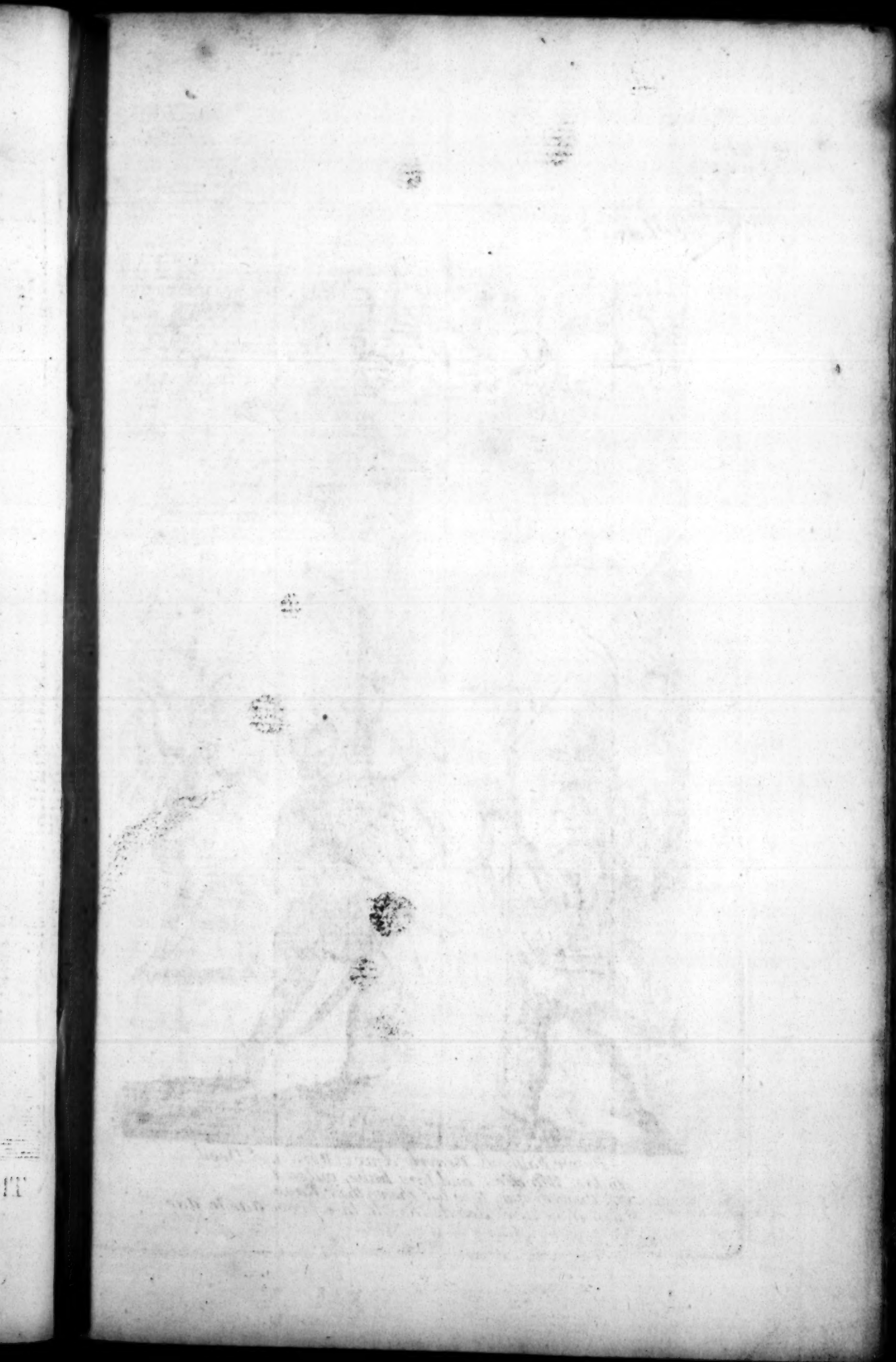


Plate 12



*Brave Faithfull Bravery done in Word and Deed
Judge Wingham, and Jury have, instead
of Overcoming thee but from their Rage
When they are dead thou'lt live from age to age.*

Mr Enmity, Mr Lyar, Mr Cruelty, Mr Hatelight, and Mr Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr Blind-man the foreman said, I see clearly that this man is an heretic. Then said Mr No-good, Away with such a fellow from the earth. Ay, said Mr Malice; for I hate the very looks of him. Then said Mr Love-lust, I could never endure him. Nor I, said Mr Live-loose; for he would always be condemning my way. Hang him, hang him, said Mr Heady. A sorry scrub, said Mr High-mind. My heart riseth against him, said Mr Enmity. He is a rogue, said Mr Lyar. Hanging is too good for him, said Mr Cruelty. Let us dispatch him out of the way, said Mr Hate-light. Then said Mr Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their law; and, first, they scourged him; then they buffeted him; then they lanced his flesh with knives; after that they stoned him with stones; then pricked him with their swords; and, last of all, they burnt him to ashes at the stake. Thus came Faithful to his end.

The cruel death of Faithful.

Now I saw, that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds with sound of trumpet, the nearest way to the celestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way.

And as he went he sang, saying,

*Well, Faithful, thou hast faithfully profest
Unto thy Lord, with whom thou shalt be blest;
When faithless ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive.*

Now I saw in my dream, that Christian went not forth alone; for there was one whose name was *Hopeful*, (being so made by the beholding

beholding of Christian and Faithful in their words and behaviour, in their sufferings at the fair), who joined himself unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time and follow after.

So I saw, that quickly after they were got out of the fair, they overtook one that was going before them, whose name was *By-ends*; so they said to him, What countryman, Sir? and how far go you this way? He told them, that he came from the town of Fair-Speech, and he was going to the celestial city; but told them not his name.

From Fair-Speech, said Christian; is there any good that lives there?

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray, Sir, What may I call you?

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company; if not, I must be content.

Chr. This town of Fair Speech, said Christian, I have heard of, and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town; and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-Speech, (from whose ancestors that town first took its name); also Mr Smooth-man, Mr Facing-both-ways, Mr Any-thing; and the parson of our parish Mr Two-tongues, was my mother's own brother by the father's side; and, to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter; therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true, we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, We never strive against wind and tide. Secondly, We are always most zealous when religion goes in his silver slippers; we love

much

much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stept a little aside to his fellow Hopeful, saying, It runs in my mind, that this is one *Bye-ends* of Fair-Speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, You talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr *By-ends* of Fair-Speech?

By-ends. This is not my name; but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never! never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgement with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefor with reproach.

Chr. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it: You will find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion. You must also own religion in his rags, as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do in what I propound, as we.

Then said *By-ends*, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Then I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr *By-ends*; and behold, as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were Mr *Hold-the-world,*

world, Mr Money-love, and Mr Save-all; men that Mr By-ends had formerly been acquainted with; for in their minority they were school-fellows, and taught by one Mr Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr Money-love said to Mr By-ends, Who are they upon the road before us? For Christian and Hopeful were yet within view.

By-ends. They are a couple of far countrymen, that after their mode are going on pilgrimage.

Money-love. Alas! why did not they stay that we might have had their good company; for they, and we, and you, Sir, I hope, are going on pilgrimage?

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr Save-all. That is bad; but we read of some that are righteous over-much; and such mens rigidness prevails with them to judge and condemn all but themselves. But I pray, what, and how many were the things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude, that it is their duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion, in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his silver slippers, in sunshine, and with applause.

Mr Hold-the-world. Ay, and hold you there still, good Mr By-ends; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents. It is best to make hay while the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine: If they be such fools as to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us: For who can imagine, that is ruled by his reason, since God has bestowed upon

us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Mr Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr Money-love. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.

Mr By-ends. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, so as that he can by no means come by them, except in appearance, at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use these means to attain his end, and yet be a right honest man?

Mr Money-love. I see the bottom of your question; and with those gentlemens good leave, I will endeavour to shap you an answer. And, first, to speak to your question as it concerns a minister himself: Suppose a minister a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of his principles: For my part, I see no reason but a man may do this, (provided he has a call), ay, and a great deal more besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted), since it is set before him by Providence; so then he may get it if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper; 2. Of a sweet and winning deportment; 3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be

counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned: Suppose such a one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself: So then, here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: Therefore, to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr Money-love to Mr By-ends's question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr By-ends before. So they called after them, and they stopt and stood still till they came up to them. But they concluded, as they went, that not Mr By-ends, but old Mr Hold-the-world, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Chr. Then said Christian, Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is John vi. how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: For when Hamor and Sechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by becoming circumcised, they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every
beast

beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20.—24.

2. The hypocritical Pharisees were also of this religion: Long prayers were their pretence; but to get widows houses was their intent; and greater damnation was from God their judgement, Luke xx. 46. 47.

3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according, Acts viii. 19.—22.

5. Neither will it go out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer, so there was a great silence among them. Mr By-ends and his company also staggered and kept behind, that Christian and Hopeful might out-go them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful out-went them again, and went till they came at a delicate plain, called *Ease*, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the farther side of that plain was a little hill, called *Lucre*, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see: but going too near the brink of the pit, the ground, being deceitful under them, broke, and they were slain: Some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over-against the silver mine, stood *Demas* (gentleman-like) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will shew you a thing.

Chr. What thing is so deserving, as to turn us out of the way?

Demas.

The ease that pilgrims have is but little in this life.

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

Hope. Then said Hopeful, Let us go see.

Chr. Not I, said Christian, I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

Demas. Not very dangerous, except to those that are careless; but withal, he blushed as he spake.

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof; for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then Demas called again, saying, But will you not come over and see?

Chr. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges: and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly here thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is *Demas*, I am the son of Abraham.

Chr. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time Bye-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian;

Bye-ends.

*Bye-ends and silver Demas both agree ;
One calls, the other runs, that he may be
A sharer in his lucre ; so these do
Take up in this world, and no farther go.*

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the high-way side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar : here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written upon the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of the letters together, he found the same to be this, *Remember Lot's wife*. So he read it to his fellow; after which they both concluded, that that was the pillar of salt into which Lot's wife was turned, for looking back with a covetous heart, when she was going from Sodom for safety. Which sudden and amazing sight, gave them occasion of this discourse.

*They see a
strange mo-
nument.*

Chr. Ah, my brother ! This is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, (my brother), we had, for ought I know, been made, like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgement, for she fell not by the destruction of Sodom; yet she was destroyed by another; as we see, she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgement will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to beware. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after, (for we read not that she stept one foot out of the way), was turned into a pillar of

of salt; especially since the judgement which overtook her did make her an example within sight of where they are; for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, "that they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindneses that he had shewed them; for the land of Sodom was now like the garden of Eden heretofore. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples, that are set continually before them to caution them to the contrary, must be partakers of the severest judgements.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the river of the water of life." Now their way lay just upon the bank of this river. Here therefore Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, for all manner of fruit; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels.

On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept; for here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

*Behold ye, how these crystal streams do glide
(To comfort pilgrims) by the highway side!
The meadows green, besides their fragrant smell,
Yield dainties for them! and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.*

So when they were disposed to go on, (for they were not as yet at their journey's end), they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way; wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it, and that meadow is called *By-Path-Meadow*. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. It is according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.

One temptation makes way for another.

Hope. But how if this path should lead us out of the way?

Chr. That is not likely, said the other; look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet: and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-Confidence*); so they called after him, and asked him, whither that way led? He said, to the celestial gate. Look, said Christian, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

Strong Christians may lead weak ones out of the way.

He therefore that went before, (*Vain-Confidence* by name), not seeing the way before him, fell into a deep pit, which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten, in a most dreadful manner; and the waters rose again.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

Chr. Who would have thought that this path should have led us out of the way?

Hope. I was afraid on it at the very first, and therefore gave you

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that

that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

Christian's repentance for leading his brother out of the way.

Hope. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother: But we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled, may lead you out of the way again. Then for their encouragement they heard the voice of one, saying, "Let thine heart be towards the highway; even the way that thou wentest, turn again. But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out). Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night; wherefore at last, lighting under a little shelter, they sat down there until the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a castle, called *Doubting-Castle*, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds: Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims; and that they had lost their way. Then said the Giant, you have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay from Wednesday morning until Saturday night, without one bit of bread or drop of drink,

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting-Castle.

drink,

drink, or light, or any to ask how they did : they were therefore here in evil case, and were far from friends and acquaintance. Now, in this place Christian had double sorrow, because it was through his unadvised haste that they were brought into this distress.

Now Giant Despair had a wife, and her name was *Diffidence* : so when he was gone to bed, he told his wife what he had done, to wit, That he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, what he had best to do further to them ? So she asked him what they were, whence they came, and whither they were bound ? and he told her. Then she counselled him, that when he arose in the morning, he should beat them without mercy : so when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste : then he falls upon them, and beat them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them there to

Giant Despair beats his prisoners.

condole their misery, and to mourn under their distress : so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further ; and understanding that they were yet alive, did advise him to counsel them to make away with themselves ; so when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison : for why, said he, should you chuse life, seeing it is attended with so much bitterness ? But they desired him to let them go ; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes in sun-shiny weather fell into fits), and lost for a time the use of his hand ; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no ; and thus they began to discourse :

Giant Despair counsels them to kill themselves.

Chr. Brother, said Christian, what shall we do ? The life that we now live is miserable ! For my part, I know not whether it is best to live thus, or to die out of hand. " My soul chuseth strangling rather than life," and the grave is more easy for me than this dungeon ! Shall we be ruled by the Giant ?

Hope. Indeed our present condition is dreadful, and death would

be far more welcome to me than thus for ever to abide : but yet let us consider, the Lord of the country to which we are going, hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder upon his body : but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave ; but hast thou forgotten the hell, whether for certain the murderers go ? For no murderer hath eternal life, &c. And let us consider again, that all the law is not in the hand of Giant Despair ; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows, but that God who made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in ; or that he may in a short time have another of his fits before us, and may lose the use of his limbs ? And if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before ; but, however, my brother, let us be patient, and endure a while ; the time may come that may give us a happy release ; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother ; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel ; but when he came there, he found them alive ; and truly alive was all ; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive ; at which he fell into a grievous rage, and told them, That seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon ; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best take it or no. Now, Christian again seemed to be for doing it ; but Hopeful made his second reply as followeth :

Hope. My brother, said he, rememberest thou not, how valiant thou hast been heretofore ? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death ; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fear ? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art ; also this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little

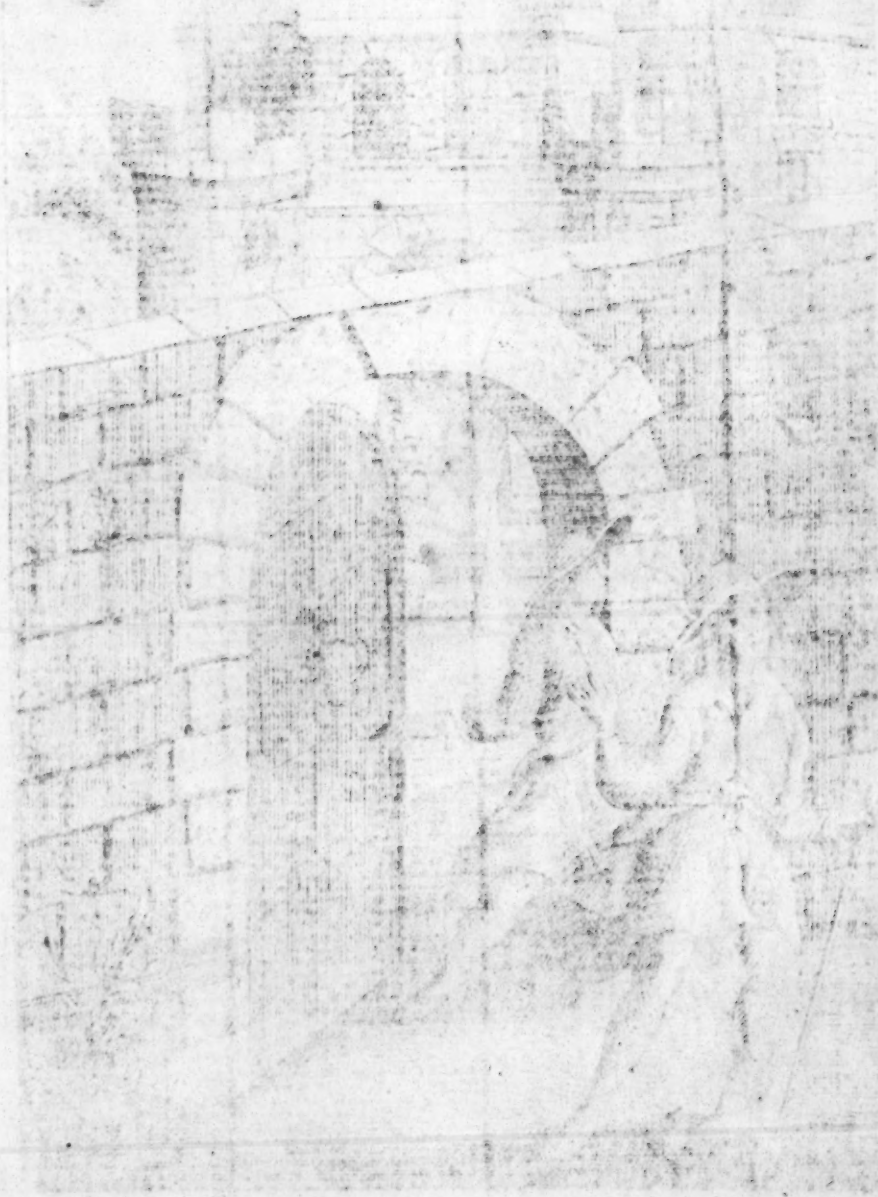
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THE END OF THE WORLD



Christian and Hopeful Escape from Doubting Castle.

little more patience: Remember how thou playedst the man at Vanity-Fair, and was neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel? To which he replied, They are sturdy rogues; they chuse rather to bear all hardships, than to make away with themselves. Then, said she, take them into the castle-yard to-morrow, and shew them the bones and skulls of those that thou hast already dispatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shews them as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed on my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you; go, get you down to your den again; and with that he beat them all the way thither. They lay therefore all the day of Saturday in lamentable case, as before. Now, when night was come, and when Mrs Diffidence and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and withal, the old Giant wondered, that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear, said the Giant? I will therefore search them in the morning.

The Giant threatened, that shortly he would pull them in pieces.

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.

Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called *promise*, that will (I am persuaded) open any lock in Doubting-castle. Then, said Hopeful, that is good news, good brother, pluck it out of thy bosom, and try.

A key in Christian's bosom, called Promise, opens any lock in Doubting-castle.

Then Christian pulled it out of his bosom, and began to try at the dungeon-door, whose bolt (as he turned the key) gave back, and the door flew open with ease; and Christian and Hopeful both came out. Then he went to the outward-door that leads into the castle-

castle-yard, and with his key opened that door also. After he went to the iron-gate, for that must be opened too, but that lock went very hard, yet the key did open it; then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a cracking, that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting-castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy his holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows:

*Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest they for trespassing, his pris'ners are,
Whose castle's Doubting, and whose name's Despair.* }

They went then till they came to the Delectable Mountains; which mountains belong to the Lord of that hill of which we have spoken before: So they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there was on the tops of those mountains, shepherds feeding their flocks, and they stood by the highway-side. The pilgrims therefore went to them, and leaning upon their staves, (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose Delectable mountains are these? and whose be the sheep that feed upon them?

Shep. These mountains are Emanuel's land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them.

Chr. Is this the way to the celestial city?

Shep. You are just in the way.

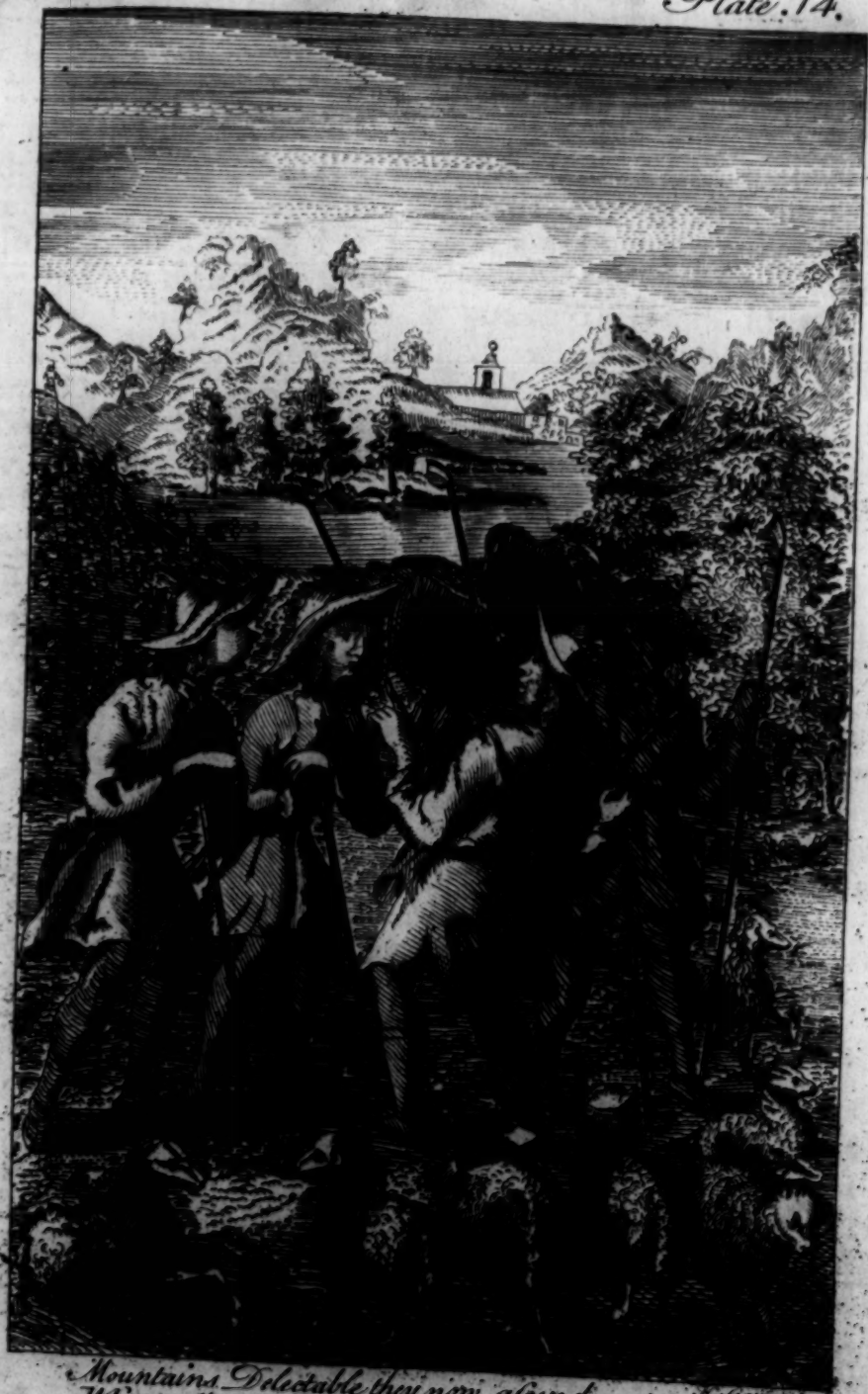
Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

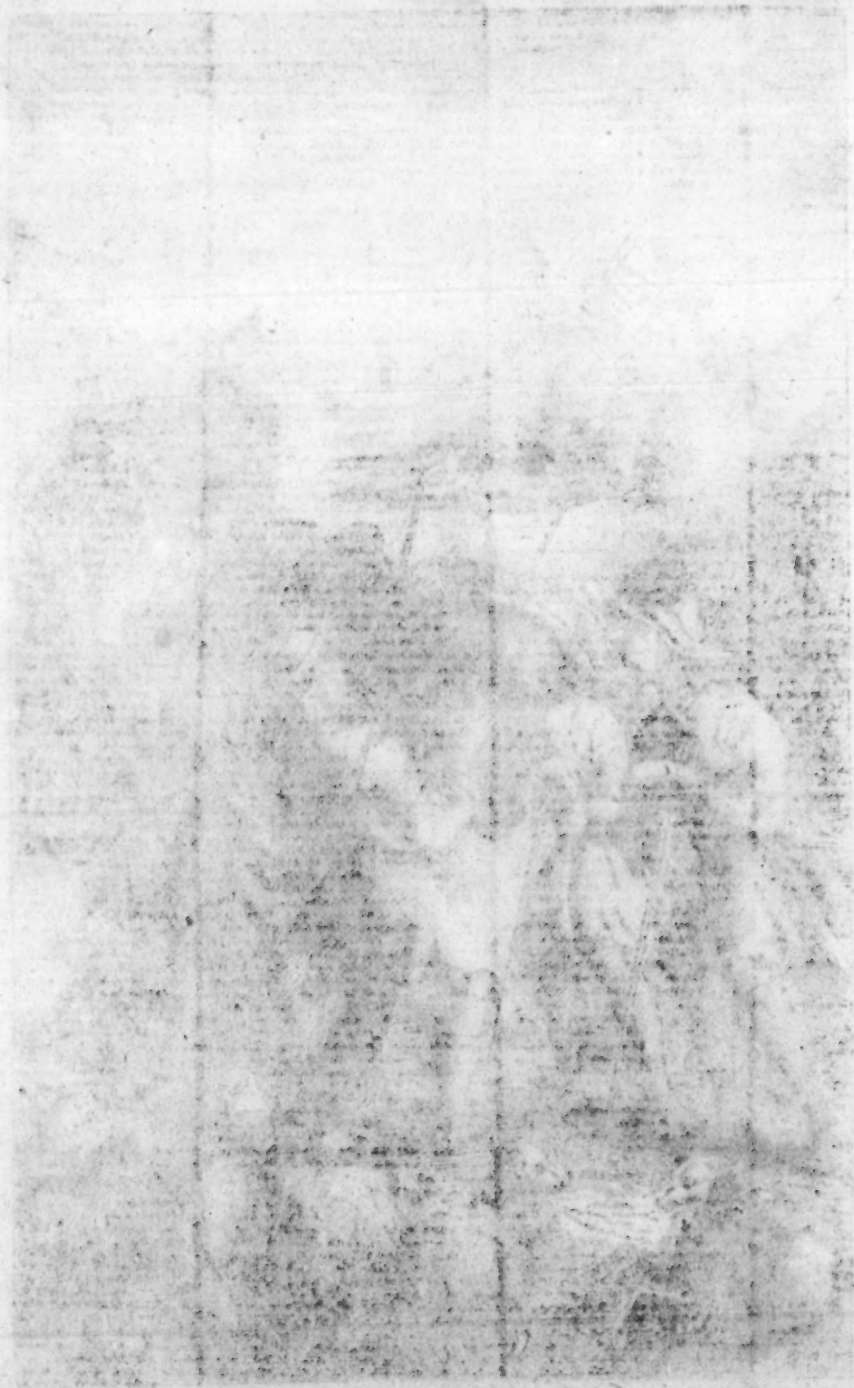
Shep. Safe for those for whom it is to be safe, "but transgressors shall fall therein."

Chr.



Mountains, Delectable they now ascend,
Where Shepherds be, which to them do commend.
Alluring things, and Things that cautious are,
Pilgrims are Steady, kept by Faith and Fear.

A. Goussier Sculp.



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Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge, not to be forgetful to entertain strangers; therefore the good of the place is before you.

I saw also in my dream, that when the shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places), as, Whence came you? And how got you into the way? And by what means have you so persevered therein? For but few of them that begin to come hither do shew their faces on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The shepherds, I say, whose names were, *Knowledge, Experience, Watchful, and Sincere*, took them by the hand, and had them to their tents, and made them partake of what was ready at present. They said, moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of the Delectable Mountains. They then told them that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the shepherds called up Christian and Hopeful to walk with them upon the mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we shew these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an hill, called *Error*, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to *Hymeneus and Philetus*, as concerning the faith of the resurrection of the body? They answered, Yes. Then said the shepherds, Those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, (as you see), for an example for others to take heed how they clamber too high, or how they come too near to the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of that is *Caution*, and bid them look afar off: Which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there. And they perceived that the men were blind, because they stumbled sometimes

sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this? The shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the shepherds, From that stile there goes a path that leads directly to Doubting-castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on a pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill; and they opened the door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this?

A by-way to hell. The shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birth-right, with Esau; such as sell their master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a shew of pilgrimage, as we have now, had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, since they notwithstanding were thus miserably cast away?

Shep. Some farther, and some not so far, as these mountains.

Then said the pilgrims one to another, We have need to cry to the strong for strength.

Shep. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here shew the pilgrims the gates to the celestial city, if they have skill to look through our perspective glass. The pilgrims

grims then lovingly accepted the motion : so they had them to the top of an high hill, called *Clear*, and gave them the glass to look.

Then they tried to look, but the remembrance of the last thing that the shepherds had shewed them, made their hand shake ; by means of which impediment, they could not look steadily through the glass ; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang,

*Thus by the shepherds secrets are reveal'd
Which from all other men are kept conceal'd :
Come to the shepherds then, if you would see
Things deep, things hid, and that mysterious be.*

When they were about to depart, one of the shepherds gave them a note of the way. Another of them bid them beware of the flatterer. The third bid them take heed that they sleep not upon the enchanted ground. And the fourth bid them God speed. So I awoke from my dream.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains on the left hand, lieth the country of Conceit ; from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country ; and his name was *Ignorance*. So Christian asked him from what parts he came, and whither he was going ?

Ignor. Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the celestial city.

Chr. But how do you think to get in at the gate ? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to shew at that gate, that the gate should be opened to you ?

Ignor. I know my Lord's will, and have been a good liver ; I pay every man his own ; I pray, fast, pay tithes, and give alms, and have left my country, for whither I am going.

Chr. But thou camest not in at the wicket-gate that is at the head of this way ; thou camest in hither through that same crooked lane, and therefore, I fear, however thou mayst think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, Ye be utter strangers to me, I know you not : be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great

way off our country; I cannot think that any men in all our parts do so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into it.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, There is more hopes of a fool than of him. And said, moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said Hopeful,

*Let Ignorance a little while now muse,
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them), them he will not save.*

Hope. He farther added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill. Now good Christian began to tremble, and so did Hopeful his companion; yet, as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one *Turn-away*, *The destruction of one Turn-away.* that dwelt in the town of Apostasy. But he did not perfectly see his face: for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and espied on his back a paper, with this inscription, *Wanton professor, and damnable apostate.* Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage, there comes down from Broad-way-Gate, a lane called *Dead-Man's-Lane*, so called, because of the murders that are commonly done there: And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane from Broad-way-gate, three sturdy rogues, and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three brothers); and they espying *Little-Faith* where he

he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey : so they came up all to him, and, with threatening language, bid him stand. At this Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-Heart, Deliver thy purse ; but he making no haste to do it, (for he was loth to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves, thieves. With that Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground ; where he lay bleeding as one that would bleed to death. All this while, the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-Grace, that dwells in the city of Good-Confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-Faith came to himself, and getting up, made shift to scabble on his way. This was the story.

Hope. But did they take from him all that ever he had ?

Chr. No ; the place where his jewels were, they never ransacked ; so those he kept still. But, as I was told, the good man was much afflicted for his loss ; for the thieves got most of his spending-money. That which they got not (as I said) were jewels ; also he had a little odd money left, but scarce enough to bring him to his journey's end ; nay, (if I was not misinformed), he was forced to beg as he went, to keep himself alive ; (for his jewels he might not sell) ; but beg and do what he could, he went (as we say) with many a hungry belly, the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the celestial gate ?

Chr. It is a wonder ; but they got not that ; though they missed it not through any good cunning of his ; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing ; so it was more by good providence than by his endeavour that they missed of that good thing.

Hope. But it must needs be a comfort to him, that they got not his jewels from him.

Chr. It might have been great comfort to him, had he used it as he should ; but they that told me the story, said, That he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money : indeed he forgot it a great part of the rest of his journey ; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man ! This could not but be a great grief to him.

Chr. Grief ! ay, a grief indeed ! Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was ? It is a wonder he did not die with grief, poor heart ! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints ; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how, who they were that did it, and what he lost ; how he was wounded, and that he hardly escaped with his life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have where-withal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day : For what should he pawn them ? or to whom should he sell them ? In all that country where he was robbed, his jewels were not accounted of ; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the celestial city, he had (and that he knew well enough) been excluded from an inheritance there ; and that would have been worse to him than the appearance and villany of ten thousand thieves.

Hope. Why art thou so tart, my brother ? Esau sold his birth-right, and that for a mess of pottage, and that birth-right was his greatest jewel ; and if he, why might not Little-Faith do so to ?

Chr. Esau did sell his birth-right indeed, and so do many besides, and by so doing, exclude themselves from the chief blessing, as also that carter did : but you must put a difference betwixt Esau and Little-Faith, and also betwixt their estates. Esau's birth-right was typical, but Little-Faith's jewels were not so. Esau's belly was his God, but Little-Faith's belly was not so. Esau's want lay in his fleshly appetite, Little-Faith's did not so. Besides, Esau could see no farther than to the fulfilling of his lusts, " For I am at the point to die," said he, " and what good will this birth-right do me ?" but Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagancies, and made to see and prize his jewels more, than to sell them as Esau did his birth-right. You read not any where that Esau had faith ; no not so much as a little ; therefore no marvel if, where the flesh only bears sway, (as it will in that man where no faith is to resist), if he sells his birth-right, and his soul and all, and that to the devil of hell ; for it is with such, as it is with the ass, " who in her occasions cannot be turned away." When their minds are set upon their lusts, they will have them, whatever they cost ; but Little-Faith was of another temper :

temper : his mind was on things divine ; his livelihood was upon things that were spiritual and from above ; therefore, to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them), to fill his mind with empty things ? Will a man give a penny to fill his belly with hay ? or can you persuade the turtle-dove to live upon carrion like the crow ? though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

*Comparison
between the
turtle-dove
and the crow.*

Hope. I acknowledge it ; but yet your severe reflection had almost made me angry.

Chr. Why ! I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads : but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards : would they have run else, think you, as they did, at the noise of one that was coming on the road ? Why did not Little-Faith pluck up a greater heart ? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-Faith had none ; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen-thieves ; they serve under the king of the bottomless pit ; who, if need be, will come into their aid himself, and his voice is " as the roaring of a lion." I myself have been engaged as this Little-Faith was, and I found it a terrible thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would (as the saying is) have given my life for a penny ; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man ; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-Grace hath but appeared ; and no marvel, for he is
the

the king's champion : but I trow you will put some difference betwixt Little-Faith and the king's champion. All the king's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think, that a little child should handle Goliath as David did ? or that there should be the strength of an ox in a wren ? Some are strong, some are weak ; some have great faith, some have little ; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-Grace for their sakes.

Chr. If it had been he, he might have had his hands full ; for I must tell you, that though Great-Grace is excellent good at his weapons, and has and can, so long as he keeps them at the sword's point, do well enough with them ; yet if they get within him, even Faint-Heart, Mistrust, or the other, it will go hard but they will throw up his heels. And when a man is down, you know, what can he do ?

Whoso looks well upon Great-Grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat), We despaired even of life. How did these sturdy rogues and their fellows make David groan, mourn, and roar ? yea, Haman and Hezekiah too, though champions in their day, were forced to bestir them, when by these assaulted ; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do ; but though some do say of him, that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle ; he is never out of hearing ; and if at any time they be put to the worst, he, if possible, comes in to help them ; and of him it is said, " The sword of him that layeth at him cannot hold ; the spear, the dart, nor the habergeon ; he esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him fly : sling-stones are turned with him into stubble ; darts are counted as stubble ; he laugheth at the shaking of a spear." What can a man do in this case ? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things ; " for his neck is clothed with thunder ; he will not be afraid of the grass-hopper ; the glory of his nostrils is terrible ; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted ; neither turneth back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage ; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha ; and he smelleth the battle afar off, the thundering of the captains, and the shoutings."

But for such footmen as thee and I are, let us never desire to meet

meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before, he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his master than all men; but who so foiled and run down by these villains as he?

When therefore we hear that such robberies are done on the king's highway, two things become us to do: 1. To go out harnessed, and to be sure to take a shield with us; for it was for want of that that he that laid so lustily at Leviathan could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had skill, hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

2. It is good also that we desire of the king a convoy, yea that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. O! my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? but without him the proud helpers fall under the slain.

I, for my part, have been in the fray before now; and though (through the goodness of him that is best) I am as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian:

*Poor Little-Faith! hast been among the thieves!
Wast robb'd! Remember this, whoſo believes,
And get more faith; then ſhall you victors be
Over ten thousand, elſe ſcarce over three.*

So they went on, and Ignorance followed. They went then till they came at a place where they ſaw a way put itſelf into their way, and ſeemed withal to lie as ſtraight as the way which they ſhould go; and here they knew not which of the two to take, for both ſeemed ſtraight before them; therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold a man, black of fleſh, but covered with a very light robe, came to them, and asked them why they ſtood there? They answered, They were going to the celeftial city, but knew not which of theſe ways to take,
Follow

Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Christian and his fellow deluded, and taken in a net.

They bewail their condition.

Chr. Then said Christian to his fellow, now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day: "A man that flattereth his neighbour, spreadeth a net for his feet."

Hope. They also gave us a note of directions about the way for our more certain finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer." Thus they lay bewailing themselves in the net. At last they espied a shining one coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light. So he rent the net, and let the men out. Then said he to them, follow me, that I may set you in your way again;

They are examined and convicted of forgetfulness.

so he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, If they had not a note of directions for the way? They answered, Yes. But did you, said he, when your were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, If the shepherds did not bid them beware of the Flatterer? They answered, Yes. But we did not imagine, said they, that this fine-spoken man had been he.

Then

Then I saw in my dream, that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk: and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." This done, he bid them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing;

*They are
whipt and
sent on their
way.*

*Come hither, you that walk along the way,
See how the pilgrims fare that go astray;
They catch'd are in an intangled net,
'Cause they good counsel lightly did forget:
'Tis true, they rescu'd were, but yet you see
They're scourg'd to boot. Let this your caution be.*

Now, after a while, they perceived afar off one coming softly, and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up to them. His name was *Atheist*, and he asked them whether they were going?

Chr. We are going to Mount Zion.

Then *Atheist* fell into a very great laughter.

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man! Do you think we shall not be received?

Atheist. Received! There is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Atheist. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

Chr. We have both heard and believe that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you), I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not,

Chr. Then said Christian to Hopeful, his companion, Is it true which this man hath said?

Hope. Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again.

You should have taught me that lesson, which I will round you in the ears withal; "Cease, my son, to hear the instruction that causeth to err from the words of knowledge:" I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, and no lie is of the truth.

Hope. Now I do rejoice in hope of the glory of God: So they turned away from the man; and he laughing at them went his way.

The fruit of an honest heart. I saw then in my dream, that they went until they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes; let us lie down here, and take one nap.

Chr. By no means, (said the other), lest sleeping we never awake more.

Hope. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed, if we take a nap.

Chr. Do you not remember, that one of the shepherds bid us beware of the enchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true, that the wise man saith, "Two are better than one." Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope.

Hope. Where God began with us; but do you begin, if you please.

Chr. I will sing you first a song.

*When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them, in any wise,
Thus to keep ope' their drowsy slumb'ring eyes;
Saints fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.*

Chr. Then Christian began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity-fair, "That the end of these things is death;" and that "for these things sake, the wrath of God cometh upon the children of disobedience."

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble ?

Hope. Yes, verily ; but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

Chr. Why, what was it that brought your sins to mind again ?

Hope. Many things ; as,

1. If I did but meet a good man in the streets ; or,
2. If I have heard any read in the Bible ; or,
3. If mine head did begin to ach ; or,
4. If I were told that some of my neighbours were sick ; or,
5. If I heard the bell toll for some that were dead ; or,
6. If I thought of dying myself ; or,
7. If I heard that sudden death happened to others :
8. But especially, when I thought of myself, that I must quickly come to judgement.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you ?

Hope. No, not I ; for then they got faster hold of my conscience ; and then, if I did but think of going back to sin, (tho' my mind was turned against it), it would be double torment to me.

Chr. And how did you then ?

Hope. I thought I must endeavour to mend my life ; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend ?

Hope. Yes ; and fled from, not only my sins, but sinful company too, and betook me to religious duties ; as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I with many others, too much here to relate.

Chr. And did you think yourself well then ?

Hope. Yes, for a while ; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformati-
ons.

Chr. How came that about, since you were now reformed ?

Hope. There were several things brought it upon me, especially such sayings as these : " All our righteousnesses are as filthy rags. By the works of the law no man shall be justified : When ye have done all these things, say, We are unprofitable ;" with many more such like. From whence I began to reason with myself thus : If all my righteousnesses are filthy rags ; if by the deeds of the law no man can be justified ; and if, when we have done all, we are unprofitable ; then it is but folly to think of heaven by the law. I farther thought thus : If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch ; yet if this old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison, till he shall pay the debt.

Chr. Well, and how did you apply this to yourself ?

Hope. Why I thought thus with myself : I have by my sins run a great way into God's book, and that my now reforming will not pay off that score ; therefore I should think still, under all my present amendments,

amendments, but how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me ever since my late amendments is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of what I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you then?

Hope. Do! I could not tell what to do, until I brake my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy as to justify another before God? And he told me, He was the Mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

A more particular discovery of the way to be saved.

Chr. And what did you do then?

Hope. I made my objections against my believing; for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see. Then I said it was presumption. He said, no; for I was invited to come. Then he gave me a book of Jesus's inditing, to encourage me the more freely

ly

ly to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him, what I must do when I came? and he told me, I must intreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to say when I came. And he bid me say to this effect, God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: And moreover, that thou art willing to bestow upon such a poor sinner as I am, (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. *Amen.*

Chr. And did you do as you were bidden?

Hope. Yes, over and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What! Why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it was true which hath been told me, to wit, That without the righteousness of this Christ, all the world could not save me; and therefore thought I with myself, if I leave off, I die, and I can but die at the throne of grace. And withal, this came into my mind, if it tarry, wait for it, because it will surely come, and will not tarry. So I continued praying, until the Father shewed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding; and thus it was: One day

Christ is revealed to him, and how. I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved.

But I replied, Lord, I am a great, a very great sinner; and he answered,

answered, My grace is sufficient for thee. Then I said, But Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me, I will in no wise cast out." Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, Christ came into the world to save sinners; he is the end of the law, for righteousness to every one that believes; he died for our sins, and rose again for our justification; he loved us, and washed us from our sins in his own blood; he is Mediator betwixt God and us; he ever liveth to make intercession for us. From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation. and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul, indeed: But tell me particularly what effect this had upon your spirit?

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that shewed me so the beauty of Jesus Christ: It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: Yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind!

Chr. Ay, ay, I see him; he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true; but I will warrant you he thinketh otherwise.

Hope. That I think he doth; but however, let us tarry for him.

[So they did.]

Then

Then Christian said to him, Come away man, Why did you stay so behind ?

Ignor. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said Christian to Hopeful, (but softly), Did I not tell you he cared not for our company : but however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you ? How stands it between God and your soul now ?

Ignor. I hope well, for I am always full of good motions that come into my mind, to comfort me as I walk.

Chr. What good motions ? pray tell us.

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desires, and hath nothing."

Ignor. But I think of them, and leave all for them.

Chr. That I doubt ; for to leave all is a very hard matter ; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven ?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart, is a fool."

Ignor. That is spoken of an evil heart ; but mine is a good one.

Chr. But how dost thou prove that ?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness ; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together ?

Ignor. My heart tells me so.

Chr. Ask my fellow, if I be a thief. Thy heart tells thee so ! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts ? And is not that a good life that is according to God's commandments ?

Chr. Yes, that is a good heart that hath good thoughts ; and that is a good life that is according to God's commandments : But it is one thing indeed to have these, and another thing only to think so.

Ignor. Pray what count you good thoughts, and a life according to God's commandments ?

Chr.

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgement upon ourselves which the word passes. To explain myself: The word of God saith of persons in a natural condition, "There is none righteous, there is none that doth good." It saith also, "That every imagination of the heart of a man is only evil, and that continually." And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgement upon our heart, so it passeth a judgement upon our ways; and when the thoughts of our hearts and ways agree with the judgement which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith, that man's ways are crooked ways; not good, but perverse: It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgement of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large: But to speak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: When we think he knows our inmost thoughts, and that our hearts with all its depths is always open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no farther than I? or, that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou see'st not thy need of him! Thou neither see'st thy original nor actual infirmities, but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus: Christ makes my duties, that are religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person, for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness: (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands). This righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness, from all, when we believe it?

Chr. Ignorance is thy name; and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul through the faith of it from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over

the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven ?

Ignor. What ! You are a man for revelation ! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

Hope. Why man ! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your faith, but not mine ; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word ; you ought not to speak so slightly of this matter ; for this I will boldly affirm, (even as my good companion hath done), that no man can know Jesus Christ but by the revelation of the Father ; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right), must be wrought by the exceeding greatness of his mighty power ; the working of which faith, I perceive, poor Ignorance ! thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus ; and by his righteousness, which is the righteousness of God, (for he himself is God), thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep pace with you : do you go on before ; I must stay a while behind.

Then they said,

*Well, Ignorance, wilt thou yet foolishly be,
To slight good counsel, ten times given thee ?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time ; sloop, do not fear ;
Good counsel taken well secures ; then hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.*

Then Christian addressed himself thus to his fellow :

Chr. Well, come my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, I am much grieved for this poor man ; it will certainly go hard with him at the last.

Hope. Alas ! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too ; and

if there be so many in our parts, how many think you must there be in the place where he was born ?

Chr. Indeed the word saith, "He hath blinded their eyes lest they should see," &c.

But now we are by ourselves, What do you think of such men ? Have they at no time think you conviction of sin, so consequently fears that their state is dangerous ?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good ; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear. *Hope.* I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right ; for so says the word, "The fear of the Lord is the beginning of wisdom."

Hope. How will you describe right fear ?

Chr. True or right fear is discovered by three things :

1. By its rise ; it is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said ; I believe you have said the truth. Are we now almost got past the enchanted ground ?

Chr. Why, art thou weary of this discourse ?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them ?

Chr. 1. They think that those fears are wrought by the devil, (though indeed they are wrought of God) ; and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas ! for them, poor men that they are, they have none at all ! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend

to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; before I knew myself, it was so with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well then, did you know about ten years ago, one *Temporary*, in your parts, who was a forward man in religion then?

Hope. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty; and he dwelt next door to one *Turn-back*.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some fight of his sins, and of the wages that were due thereto.

Hope. I am of your mind, for (my house not being above three miles from him) he would often-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see it is not every one that cries, "Lord, Lord."

Chr. He told me once, that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one *Save-self*, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him, and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are, in my judgement, four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: wherefore they naturally return to their own course again; even as we see the dog that is sick of what is eaten, so long as his sickness prevails, he vomits and casts up all: Not that he doth this of a free mind, (if we may say a dog has a mind), but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as that sense of hell and fear of damnation chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

*Reasons why
towardly ones
go back.*

2. Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men: "For the fear of men bringeth a snare." So then though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it, though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

How the apostate goes back.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.
2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.
3. Then they shun the company of lively and warm Christians.
4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.
5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in them) behind their backs.
6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret ; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being launched again into the gulph of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Incharmed Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day ; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair ; neither could they from this place so much as see Doubting castle. Here they were within sight of the city they were going to ; also here met them some of the inhabitants thereof : for in this land the shining ones commonly walked, because it was upon the borders of *Angels.* heaven. In this land also the contract between the bride and the bridegroom was renewed ; yea, here, " as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine ; for in this place they met abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, " Say ye to the daughter of Zion, Behold, thy salvation cometh ! Behold, his reward is with him ! " Here all the inhabitants of the country called them, " The holy people, the redeemed of the Lord, sought out," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound ; and drawing nearer to the city yet, they had a more perfect view thereof. It was built of pearls and precious stones, also the streets thereof were paved with gold ; so that by reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick ; Hopeful also had a fit or two of the same disease ; wherefore here they lay by it a-while, crying out because of their pangs ; " If you see my beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold

hold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with dainties: He also shewed them there the King's walks and arbours, where he delighted to be: And here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw, that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims, Whence they came? and they told them. They also asked them, Where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then, and his companion, asked the men to go along with them; so they told them that they would: But, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together, until they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much stunned, but the men that went with them said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate? to which they answered, Yes, but there hath not any, save two; to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river. Then they asked the men, if the waters were all of a depth? They said no; yet they could not help them in that case; for, said they, you shall

*Death is not
welcome to
nature, tho'
by it we pass
out of this
world into
glory.*

shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water, and entering, Christian began to sink; and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head; all the waves go over me. Selah.

Then said the other, be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that floweth with milk and honey. And with that a great darkness and horror fell upon Christian, so that he

*Christian's
conflict at the
hour of death.*

could not see before him. Also here he in a great measure lost his senses; so that he could neither remember, nor orderly talk, of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover, that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere a while he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, said he, surely if I was right, he would now rise to help me; but for my sins, he hath brought me into the snare, and left me. Then said Hopeful, my brother, you have quite forgot the text, where it is said of the wicked, there are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men. These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and

*Christian delivered from
his fears in
death.*

through the rivers, they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed, that the rest of the river was but shallow; but thus they got over. Now, upon the bank of the river on the other side, they saw the two shining men again, who there waited for them: Wherefore being come out of the river, they saluted them, saying, "We are ministering spirits sent forth to minister to those that shall be heirs of salvation." Thus they went along toward the gate. Now you must note, that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men

*They have
put off mor-
tality.*

to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." You are going now, said they, to the paradise of God, wherein you shall see the *tree of life*, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away." You are now going to Abraham, Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings, for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; "for there you shall see him as he is." There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There

your



*Now, now look how the holy Pilgrims ride,
 Clouds are their Chariots, Angels are their Guide,
 Who would not here for him all Hazards run,
 That thus provides for his, when this Worlds done.*

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your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you. And there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgement, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgement, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." There came out also at this time, to meet them, several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side; some went before, some behind, and some on the right hand, and some on the left, (as it were to guard them through the upper regions), continually founding as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven before they came at it; being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and

P 2 ever;

ever; Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c. to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "that the righteous nation," said he, "that keepeth truth, may enter in."

Now I saw in my dream, that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them, with harps and crowns, and gave them to them, the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy; and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves sing with a loud voice, saying, "Blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever."

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, Holy, Holy, is the Lord." And after that, they shut up the gates; which, when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then at that place one *Vain-Hope*, a ferryman, that with his boat helped him over; so he, as the other, I saw did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement.

When he was come up to the gate, he looked up to the writing that

*Ignorance
comes up to
the river, and
Vain-Hope
ferries him
over.*

that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence come you? And what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and shew it to the King; so he fumbled in his bosom for one, and found none. Then, said they, have you none? but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction.

So I awoke, and behold it was a dream.

The CONCLUSION.

NOW, reader, I have told my dream to thee,
 See if thou can'st interpret it to me,
 Or to thyself, or neighbour; but take heed
 Of misinterpreting; for that, instead
 Of doing good, will but thyself abuse:
 By misinterpreting evil ensues.
 Take heed also that thou be not extreme
 In playing with the outside of my dream:
 Nor let my figure or similitude
 Put thee into a laughter, or a feud;
 Leave this to boys and fools; but as for thee,
 Do thou the substance of my matter see.
 Put by the curtains, look within my veil,
 Turn up my metaphors, and do not fail;
 There, if thou seekest them, such things thou'lt find
 As will be helpful to an honest mind.
 What of my dross thou findest here, be bold
 To throw away, but yet preserve the gold.
 What if my gold be wrapped up in ore?
 None throws away the apple for the core.
 But if thou shalt cast all away as vain,
 I know not but 'twill make me dream again.

The End of the First Part.

The

The PILGRIM'S PROGRESS from this world to that which is to come.

Delivered under the similitude of a dream.

Wherein is set forth, the manner of the setting out of
Christian's wife and children, their dangerous journey,
and safe arrival at the desired country.

P A R T II.

I have used similitudes. Hof. xii. 10.

The Author's way of sending forth his Second Part
of the PILGRIM.

GO now, my little book, to every place
Where my First Pilgrim has but shewn his face :
Call at their door : If any say, Who's there ?
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou,
With all thy boys ; and then thou knowest how :
Tell who they are, also from whence they came ;
Perhaps they know them by their looks or name :
But if they should not, ask them yet again,
If formerly they did not entertain
One *Christian*, a pilgrim ? If they say
They did, and were delighted in his way,
Then let them know, that those related were
Unto him ; yea, his wife and children are.

Tell them that they have left their house and home ;
Are turned pilgrims, seek a world to come :
That they have met with hardships in the way ;
That they do meet with troubles night and day :
That they have trod on serpents, fought with devils,
Have also overcome as many evils.
Yea, tell them also of the next who have,
Of love to pilgrimage, been stout and brave
Defenders of that way, and how they still
Refuse this world, to do their Father's will.

Go tell them also of those dainty things,
That pilgrimage unto the pilgrims brings :
Let them acquainted be too, how they are
Beloved of their King, under his care ;
What goodly mansions he for them provides,
Though they meet with rough winds and swelling tides ;
How brave a calm they will enjoy at last,
Who to the Lord, and by his ways hold fast.
Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, and thy fellows, with good cheer and fare,
As shew well they of pilgrims lovers are.

O B J E C T I O N I.

But how, if they will not believe of me
That I am truly thine ; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same,
And by that means have brought themselves into
The hands and houses of I know not who ?

A N S W E R.

'Tis true, some have of late to counterfeit
My Pilgrim, to their own my title set ;
Yea, others half my name and title too
Have stitched to their books, to make them do ;
But yet they by their features do declare
Themselves not mine to be, whose-e'er they are.

If such thou meetest with, then thine only way
Before them all is, to say out thy say,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about
In naughty wise, the country to defile,
Or that you seek good people to beguile
With things unwarrantable, then send for me,
And I will testify you Pilgrims be ;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

O B J E C T II.

But yet, perhaps, I may inquire for him,
Of those that wish him damned life and limb.

What

What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more ?

A N S W E R.

Fright not thyself, my book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted, or turn'd out of door,
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.

In Holland, too, 'tis said, as I am told,
My Pilgrim is with some worth more than gold.

Highlanders and wild Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new cloth'd, and deck'd with gems,
That it might shew its features and its limbs.
Yet more ; so commonly doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear.
City and country will him entertain
With Welcome, Pilgrim ; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk ; yea, with delight,
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim shew ;
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles, in such wholesome strains,
As yields them profit double to their pains
Of reading : Yea, I think I may be bold
To say, some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.

They

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim-stories which he knows so well.

Yea, some that did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou needst not be
Afraid to shew thy head; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagging and for stable.

O B J E C T. III.

But some there be that say, He laughs too loud;
And some do say, His head is in a cloud:
Some say, His words and stories are so dark,
They know not how by them to find his mark.

A N S W E R.

One may (I think) say, Both his laughs and cries
May well be guess'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache:
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, A cloud is in his head,
That doth but shew his wisdom's covered
With his own mantle, and to stir the mind
To search well after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure,
To study what those sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark similitude
Will on the curious fancy more intrude,
And will stick faster in the heart and head,
Than things from similes not borrowed.

Wherefore, my book, let no discouragement
Hinder thy travels: Behold, thou art sent
To friends, not foes; to friends that will give place
To thee, thy pilgrims, and thy words embrace.

Q

Besides,

They

Besides, what my First Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd ;
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.

O B J E C T. IV.

But some love not the method of your First ;
Romance they count it, throw't away as dust.
If I should meet with such, what should I say ?
Must I slight them as they slight me, or nay ?

A N S W E R.

My Christiana, if with such thou meet,
By all means in all loving-wise them greet ;
Render them not reviling for revile ;
But if they frown, I prithee on them smile :
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.

Some love no fish, some love no cheese, and some
Love not their friends, nor their own house or home.
Some start at pig, slight chicken, love not fowl,
More than they love a cuckow, or an owl.
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice ;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's guise.

Go then, my little book, and shew to all
That entertain, and bid thee welcome shall,
What thou shalt kept close shut up from the rest,
And wish what thou shalt shew them, may be blest
To them for good ; and make them chuse to be
Pilgrims by better far than thee and me.

Go thou, I say, tell all men who thou art ;
Say, I am Christiana, and my part
Is now with my four sons to tell you what
It is for men to take a pilgrim's lot.

Go also, tell them who and what they be
That now do go on pilgrimage with thee :
Say, Here's my neighbour Mercy, she is one
That has long time with me a pilgrim gone :
Come, see her in her virgin face, and learn
Twixt idle ones and pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise ;

When

When little tripping maidens follow God;
And leave old doting finners to his rod;
'Tis like those days wherein the young ones cry'd,
Hosanna, whom the old ones did deride.

Next tell them of old Honest, whom you found
With his white hairs treading the pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bore the cross:
Perhaps with some gray head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He was a good man, though much down in spirit;
He is a good man, and doth life inherit.

Tell them of Master Feeble-Mind also,
Who, not before, but still behind would go;
~~Shew them also how he'd like to have been slain;~~
And how one Great-Heart did his life regain:
This man was true of heart, though weak in grace,
One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault.
Tell them how Master Feeble-Mind and he
Did love, and in opinion much agree.
And let all know, tho' weakness was their chance,
Yet sometimes one would sing, the other dance.

Forget not Master Valiant-for-the-Truth,
That man of courage, tho' a very youth:
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-Heart and he could not forbear,
But put down Doubting-Castle, flew Despair.

Overlook not Master Despondency,
Nor Much-Afraid his daughter, tho' they lie
Under such mantles as may make them look
(With some) as if their God had them forlook.
They softly went, but sure, and at the end
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my book, and touch these strings;
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

These riddles that lie couch'd within thy breast,
Freely propound, expound: and for the rest

Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain. ;

Now may this *little book* a blessing be
To those that love this *little book* and me :
And may its buyer have no cause to say,
His money is but lost, or thrown away.
Yea, may this Second Pilgrim yield that fruit
As may with each good pilgrim's fancy suit ;
And may it some persuade that go astray,
To turn their feet and heart to the right way,

Is the hearty Prayer of
the Author,

JOHN BUNYAN.

THE PILGRIM'S PROGRESS:

PART II.

COURTEOUS COMPANIONS,

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the celestial country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage ; inso-much that he was forced to go on his progress without them ; for he durst not run the danger of that destruction which he feared would come, by staying with them in the city of Destruction. Wherefore, as I then shewed you, he left them and departed.

Now, it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till now, obtain an opportunity to make farther inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.

And as I was in my dream, behold an aged gentleman came by
where

where I lay ; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels ; for thus I began with the old man.

Sir, said I, What town is that there below that lieth on the left hand of our way ?

Then said Mr *Sagacity*, for that was his name, it is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I : I went once myself thro' that town ; and therefore I know that this report you give of it is true.

Sag. Too true ; I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, (whose name was *Christian*), that went on a pilgrimage up towards the higher regions ?

Sag. Hear of him ! Ay ; and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey ; besides, I must tell you, all our country rings of him ; there are but few houses that have heard of him and his doings but have sought after, and got the records of his pilgrimage ; yea, I think I may say, that this hazardous journey has got many well-wishers to his ways ; for though when he was here, he was fool in every man's mouth, yet now he is gone, he is highly commended of all. For it is said, he lives bravely where he is ; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

Christians are well spoken of when gone, though called fools while they are here.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is ; for he now lives at, and in the fountain of life, and has what he has without labour and sorrow ; for there is no grief mixed therewith. But pray, what talk have the people about him ?

Sag. Talk ! The people talk strangely about him : Some say, that he now walks in white ; that he has a chain of gold about his neck ; that he has a crown of gold, beset with pearls, upon his head : Others say, that the shining ones that sometimes shewed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court,

court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the smiles and favours of him that is judge of all there. Moreover, it is expected of some, that this Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim.

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as done to himself; and no marvel, for it was for the love that he had to his Prince that he ventured as he did.

I dare say, quoth I, I am glad on it; I am glad for the poor man's sake, for that he now has rest from his labour, and for that he now reaps the benefits of his tears with joy, and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell, but that it may work some good effect on some that are left behind? But, pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they do!

Good tidings of Christian's wife and children. Sag. Who! Christiana and her sons! They are like to do as well as did Christian himself; for though they all played the fool at first, and would by no means be persuaded by either the tears or intreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.

Better and better, quoth I: But, what! wife and children, and all!

Sag. It is true, I can give you an account of the matter; for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man may report it for a truth.

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And seeing we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This *Christiana*, (for that was her name), from the day that she with her children betook themselves to a pilgrim's life, after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind; first, for that she had lost her husband, and for that the loving bond of that relation

lation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This therefore of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his intreaties, and loving persuasions (of her and her sons) to go with him; yea, there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightening, and rent the caul of her heart in sunder; especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone; he would have had us with him, but I would not go myself; I also hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! said Christiana, that it had been but our lots to go with him, then it had fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause, to wit, for that the light of life was given him; by the help of which, as I perceive, he has escaped the snares of death. Then they wept all again, and cried out, Oh, wo worth the day!

The next night, Christiana had a dream; and behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways, and the crimes, as she thought, looked very black upon her. Then she cried out aloud, in her sleep, "Lord have mercy upon me, a sinner," and the little children heard her.

*Christiana's
dream.*

After this she thought she saw two very ill-favoured ones standing by her bed-side, and saying, what shall we do with this woman? for she cries out for mercy waking and sleeping. If she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her

her

her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.

Now she awoke in a great sweat; also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before one that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about, and harped with their harps: But no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen; and opened the door, and saluted her, with, Peace on this house. The which

*Convictions
seconded by
tidings of
God's readi-
ness to par-
don.*

when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, my name is *Secret*; I dwell with those that are on high.

It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful one has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

There is Christian thy husband, that was, with legions more, his companions, ever beholding that face that doth minister life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This vision proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King; so she took it and opened it, but it smelt after the manner of the best perfume. Also it was written in letters of gold. The contents of the letter was this: "That the King would have her to do as did Christian her husband, for that was the way to come to this city, and to dwell in his presence with joy for ever."

At

At this the good woman was quite overcome ; so she cried out to her visiter, Sir, Will you carry me and my children with you, that we may also go and worship the King ?

Then said the visiter, Christiana, the bitter is before the sweet. Thou must, through troubles, as did he that went before thee, enter this celestial city. Wherefore I advise thee to do as did Christian thy husband. Go to the wicket-gate yonder over the plain, for that stands in the head of the way up which thou must go ; and I wish thee all good speed. Also I advise thee, that thou put this letter in thy bosom ; that thou read therein to thyself, and to thy children, until they have got it by heart. For it is one of the songs that thou must sing while thou art in this house of thy pilgrimage ; also this thou must deliver in at the farther gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began to address herself unto them : My sons, I have, as you may perceive, been of late under much exercise in my soul, about the death of your father ; not for that I doubt at all of his happiness ; for I am satisfied now that he is well. I have been also much affected with due thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress, is a great load to my conscience ; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.

*Christiana
prays well for
her journey.*

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to that celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined : so that Visiter bid them farewell : and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at the door. To whom she said as before. At this the women were stunned ; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana : yet they came in ; but behold, they found the good woman preparing to be gone from her house.

So they began, and said, Neighbour, pray what is your meaning by this ?

Christiana answered, and said to the eldest of them, whose name

R

was

was Mrs *Timorous*, I am preparing for a journey. (This *Timorous* was daughter to him that met *Christian* upon the hill of *Difficulty*, and would have had him gone back for fear of the lions.)

Tim. For what journey, I pray you?

Christ. Even to go after my old husband; and with that she fell a weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

Chr. Nay, my children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my heart, what or who has brought you in to this mind.

Chr. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go no body knows where?

Chr. Then *Christian* replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriage to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill. The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, what now will you say to this?

Tim. Oh! the madness that has possessed thee and thy husband! to run yourselves upon such difficulties: you have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour *Obstinate* can yet testify, for he went along with him; yea, and *Pliable* too, until they, like wise men, were afraid to go any farther. We also heard over and above, how he met with the lions, *Apollyon*, the Shadow of Death, and many other things. Nor is the danger that he met with at *Vanity-Fair* to be forgotten by thee: for if

*The reason-
ings of the
flesh.*

he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Therefore, though thou shouldst

be

be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour : I have now a prize put into my hand to get again, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they shew I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you be gone, and do not disquiet me farther.

*A pertinent
reply to flesh-
ly reasonings.*

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands ; she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a twofold reason : 1st, Her bowels yearned over Christiana ; so she said within herself, If my neighbour will be gone, I will go a little way with her, and help her. 2dly, Her bowels yearned over her own soul, (for what Christiana had said had taken some hold upon her mind). Wherefore she said within herself again, I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy. Neighbour, I did indeed come with you to see Christiana this morning ; and since she is, as you see, a-taking her last farewell of the country, I think to walk this sunshine morning a little with her, to help her on her way. But she told her not of the second reason, but kept it to herself.

Tim. Well, I see you have a mind to go a-fooling too : But take heed in time and be wise ; while we are out of danger, we are out ; but when we are in, we are in. So Mrs Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs Bat's-eyes, Mrs Inconsiderate, Mrs Light-mind, and Mrs Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.

Tim. Neighbours, having but little to do this morning, I went to give Christiana a visit ; and when I came at the door, I knocked, as you know it is our custom : and she answered, If you come in God's name, come in. So in I went, thinking all was well : But when I came in, I found her preparing herself to depart the town, she and also her children. So I asked her, What was her meaning by that ? And she told me in short, That she was now of a mind

to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

Then said Mrs Know-nothing, And what ! do you think she will go ?

Tim. Ay, go she will, whatever comes on it ; and methinks I know it by this ; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with in the way), is one great argument with her, to put her forward on her journey. For she told me in so many words, The bitter goes before the sweet : Yea, and forasmuch as it doth, it makes the sweet the sweeter.

Mrs Bat's-eyes. Oh ! this blind and foolish woman, said she ; and will she not take warning by her husband's afflictions ? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs Inconsiderate also replied, saying, Away with such fantastical fools from the town ; a good riddance, for my part, I say of her : should she stay where she dwells, and retain this mind, who could live quietly by her ? for she will either be dumpish or un-neighbourly, to talk of such matters as no wise body can abide : wherefore, for my part, I shall never be sorry for her departure ; let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.

Then Mrs Lightmind added as followeth : Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs Love-the-flesh, and three or four more, with Mrs Letchery, Mrs Filth, and some others : So there we had music, and dancing, and what else was meet to fill up the pleasure. And I dare say my Lady herself is an admirable well-bred gentlewoman, and Mr Letchery is as pretty a fellow. By this time Christiana

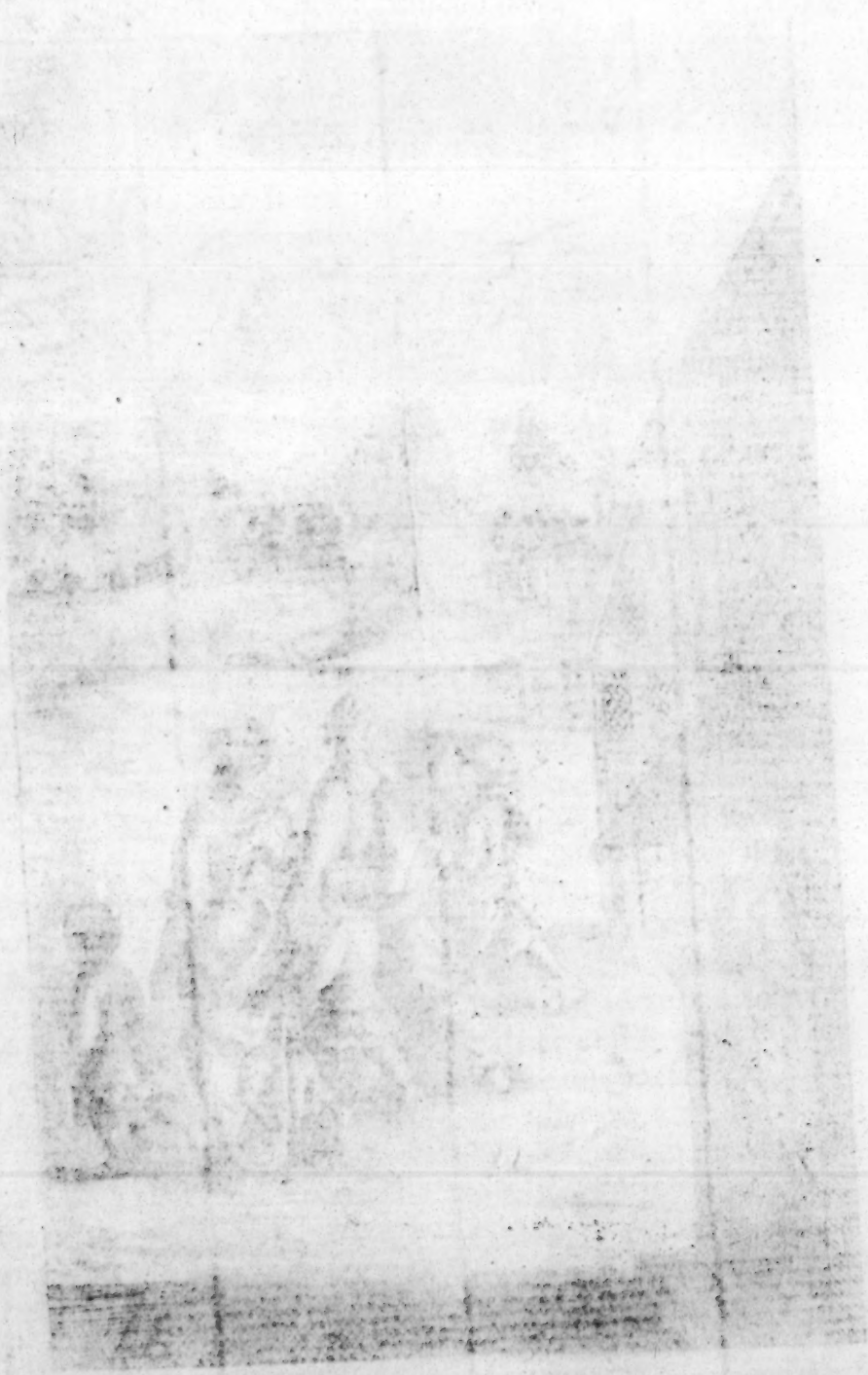
Discourse between Mercy and Christiana. was got on her way, and Mercy went along with her : So as they went, (her children being there also), Christiana began to discourse. And Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me, to accompany me a little in my way.

Mercy inclines to go. *Mercy.* Then said young Mercy, (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town,

Chr. Well, Mercy, said Christiana, cast in thy lot with me ; I well know what will be the end of our pilgrimage : My husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King who hath sent for me and my children, is one that



Christiana & her Children set out on Pilgrimage.



THE ... OF ...

that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me; only go along with me.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.

Chr. Well, loving Mercy, I will tell thee what thou shalt do: Go with me to the wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I will also pay thee for thy kindness which thou shewest to me and my children, in the accompanying of us in our way, as thou dost.

Mercy. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.

Christiana then was glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Mercy. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town: And that which makes my grief the more, is, because they have no instruction, nor any to tell them what is to come.

Chr. Bowels become pilgrims; and thou dost for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle, and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the truth hath said, "That they that sow in tears, shall reap in joy and singing. And he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Then said Mercy,

*Let the most Blessed be my guide,
If't be his blessed will,
Unto his gate, and to his fold,
Up to his holy hill:
And let him never suffer me
To swerve or turn aside
From his free-grace, and holy ways,
Whate'er shall me betide.*

And

*And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.*

Now my old friend proceeded, and said, — But when Christiana came to the slough of Despond, she began to be at a stand; for, said she, This is the place in which my dear husband had like to have been smothered with mud. She perceived also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly: so I asked if that was true? Yes, said the old gentleman, too true; for many there be that pretend to be the King's labourers, and say, They are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, and her boys, did make a stand: But, said Mercy, Come let us venture, only let us be wary. Then they looked well to their steps, and made a shift to get staggering over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words, that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord."

Then they went on again, and, said Mercy to Christiana, had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no slough of Despond would discourage me.

Well, said the other, you know your fore, and I know mine; and, good friend, we shall all have enough of evil before we come to our journey's end.

For it cannot be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with, that hate us.

And now Mr Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and

Prayer should be made with consideration and fear, as well as in faith and hope. the boys, go all of them up to the gate: To which when they came, they betook themselves to a short debate, about how they must manage their calling at the gate; and what should be said unto him that did open unto them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and as her poor husband did, she knocked, and knocked again. But instead of any that answered, they all thought that

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Christiana and her children enter the Wicket Gate

that they heard as if a dog came barking upon them :

A dog, and a great one too, and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the dog ; go back they durst not, for fear the keeper of that gate should espy them as they so went, and be offended with them : At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the keeper of the gate, Who is there ? So the dog left off to bark, and he opened unto them.

The dog, the devil, an enemy to prayer.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye ? and what is that you would have ?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he ; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads into the celestial city. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that is now gotten above.

With that the keeper of the gate did marvel, saying, What ! is she now become a Pilgrim, that but a while ago abhorred that life ? Then she bowed her head, and said, Yea, and so are these my sweet babes also.

Then he took her by the hand and let her in, and said also, " Suffer the little children to come unto me ;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

Chr. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself : One that is much dejected in her mind ; for that she comes, as she thinks, without sending for ; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour ; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Chri-

The delays make the hungering soul the ferventer.

stiana

Christiana to start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate, and looked out; but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate would be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O, Sir, said she, I am faint; there is scarce life left in me. But he answered, that one said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited, as my friend Christiana was. Her's was from the King, and mine was but from her. Wherefore I presume.

Did she desire thee to come with her to this place?

Mercy. Yes; and as my Lord sees, I am come; and if there is any grace or forgiveness of sins to spare, I beseech that thy poor hand-maid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, fetch something, and give it Mercy to smell on, thereby to stay her faintings: so they fetched her a bundle of myrrh; a while after she was revived.

And now was Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet farther unto him, we are sorry for our sins, and beg of our Lord his pardon, and farther information what we must do.

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.

Now, I saw in my dream, that he spake many good words unto them, whereby they were greatly glad. He also

Christ crucified seen afar off. had them up to the top of the gate, and shewed them by what deed they were saved; and told them withal, that that fight they would have again as they went along in the way, to their comfort.

So he left them a while in a summer parlour below, where they entered into talk by themselves; and thus Christiana began, O Lord! how glad am I that we are got in hither!

Mercy. So you well may; but I of all have cause to leap for joy.

Chr. I thought one time as I stood at the gate, (because I had knocked, and none did answer), that all our labour had been lost,

loft, especially when that ugly cur made fuch a heavy barking at us.

Mer. But my worft fear was, after I faw that you was taken into his favour, and that I was left behind: Now, thought I, it is fulfilled which is written, "Two women fhall be grinding together, the one fhall be taken, and the other left." I had much ado to forbear crying out, "Undone!"

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I alfo thought, that I muft either knock again, or die: fo I knocked, but I cannot tell how; for my fpirit now struggled between life and death.

Chr. Can you not tell how you knocked? I am fure your knocks were fo earneft, that the very found made me ftart; I thought I never heard fuch knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by ftorm.

Mer. Alas! to be in my cafe, who that fo was, could but have done fo? You faw that the door was fhut upon me, and that there was a moft cruel dog thereabout. Who, I fay, that was fo faint-hearted as I, would not have knocked with all their might? But pray, what faid my Lord unto my rudeneſs? was he not angry with me?

Chr. When he heard your lumbering noiſe, he gave a wonderful innocent ſmile: I believe what you did pleaſed him well, for he ſhewed no ſign to the contrary. But I marvel in my heart why he keeps ſuch a dog; had I known that before, I ſhould not have had heart enough to have ventured myſelf in this manner. But now we are in, we are in, and I am glad with all my heart.

*Chriſt pleaſed
with loud and
reſtleſs
prayer.*

Mer. I will aſk, if you pleaſe, next time he comes down, why he keeps ſuch a filthy cur in his yard; I hope he will not take it amiſs.

Do ſo, ſaid the children, and perſuade him to hang him; for we are afraid he will bite us when we go hence.

So at laſt he came down to them again, and Mercy fell to the ground on her face, before him, and worſhipped, and ſaid, Let my Lord accept the ſacrifice of praife which I now offer unto him with the calves of my lips.

So he ſaid unto her, Peace be to thee, ſtand up. But ſhe continued upon her face, and ſaid, "Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments:" Wherefore doſt thou keep ſo cruel a dog in thy yard, at the ſight of which ſuch women and children as we are ready to fly from the gate for fear?

He answered and ſaid, That dog has another owner; he alſo is

kept close in another man's ground, only my pilgrims hear his barking : He belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him doth not keep him out of any good-will to me or mine, but with an intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved ; but I take all at present patiently. I also give my pilgrims timely help, so that they may not be delivered up to his power, to do to them what his doggish nature would prompt him to. But what ! my purchased one, I trow, hadst thou known never so much before hand, thou wouldst not have been afraid of a dog.

The beggars that go from door to door, will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog : and shall a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me ? I deliver them from the lions, and my darling from the power of the dog.

Mer. Then said Mercy, I confess my ignorance ; I speak what I understand not ; I acknowledge that thou dost all things well.

Chr. Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream, that they went on their way, and the weather was comfortable to them.

Then Christiana began to sing, saying,

*Bless'd be the day that I began
A pilgrim for to be ;
And blessed also be that man,
That thereunto mov'd me.
'Tis true, 'twas long ere I began
To seek to live for ever :
But now I run fast as I can ;
'Tis better late, than never.
Our tears to joy, our fears to faith,
Are turned, as we see ;
That our beginning (as one saith)
Shews what our end will be.*

Now there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in the garden

*The devil's
garden.*

garden shot their branches upon the wall ; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys, as boys are apt to do, being pleased with the trees, and with the fruit that hung thereon, did pluck them, and began to eat. Their mother did also chide them for so doing ; but still the boys went on.

Well, said she, my sons, you transgress, for that fruit is none of ours : But she did not know that they did belong to the enemy ; I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bows-shot from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them.

With that Christiana, and Mercy her friend, covered themselves with their veils, and kept also on their journey ; the children also went on before ; so that at last they met together. Then they that came down to meet them

Two ill-favoured ones assault Christiana.

came just up to the women, as if they would embrace them ; but Christiana said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them ; at that Christiana waxed very wroth, and spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends.

Ill-fav. Then said one of the two men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Chr. Now Christiana imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay ; our business is of life and death. So again, she and her companions made a fresh essay to go past them : but they letted them in their way.

Ill-fav. And they said, we intend no hurt to your lives ; it is another thing we would have.

Chr. Ay, quoth Christiana, you would have us body and soul ; for I know it is for that you are come : but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder, Murder ; and so put themselves under those laws that are provided for the protection of women. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now, they being, as I said, not far from the gate in at which

they came, their voice was heard from where they were, thither : Wherefore some of the house came out, and knowing it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do ? Would you make my Lord's people to transgress ? He also attempted to take them, but they did make their escape over the wall into the garden of the man to whom the great dog belonged ; so the dog became their protector. This Reliever then came up to the women, and asked them how they did ? So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted : We thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this Reliever said, as followeth : I marvelled much, when you was entertained at the gate above, seeing ye know that ye were but weak women, that you petitioned not the Lord for a conductor ; then might you have avoided these troubles and dangers ; he would have granted you one.

Chr. Alas ! said Christiana, we were so taken with our present blessings, that dangers to come were forgotten by us : Beside, who could have thought, that so near the King's palace there lurked such naughty ones ? Indeed it had been well for us had we asked our Lord for one ; but since our Lord knew it would be for our profit, I wonder he sent not one along with us !

Rel. It is not always necessary to grant things not asked for, lest by so doing, they become of little esteem ; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one ?

Rel. Your confession of your folly I will present him with : To go back again, you need not ; for in all places where you shall come, you will find no want at all ; for in every of my Lord's lodgings which he has prepared for the reception of pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, he will be inquired of by them to do it for them. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Mer. Then said Mercy, What a sudden blank is here ? I made account

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account we had been past all danger, and that we should never sorrow more. *The mistake of Mercy.*

Chr. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much ; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed.

Mer. Then said Mercy, How knew you this before you came from home ? Pray open to me this riddle ?

Chr. Why, I will tell you : Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this ; for me-thought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words : They said, (it was when I was in my troubles), What shall we do with this woman ? for she cries out waking and sleeping for forgiveness ; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. This you know might have made me take heed, and provided when provision might have been had. *Christiana's dream repeated.*

Mer. Well, said Mercy, as by this neglect we have an occasion ministered unto us, to behold our imperfections ; so our Lord has taken occasion thereby to make manifest the riches of his grace ; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Thus now when they had talked away a little more time, they drew near to a house which stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the First Part of the records of the *Pilgrim's Progress* : So they drew on towards the house, (the house of the Interpreter), and when they came to the door, they heard a great talk in the house ; then they gave ear, and heard, as they thought, Christiana mentioned by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last, Christiana knocked as she had done at the gate before. Now when she had knocked, there came to the door a young damsel named *Innocent*, and opened the door, and looked, and behold two women were there.

Damsel. Then said the Damsel to them, With whom would you speak in this place ?

Chr.

Chr. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth, to night, to go any farther.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Chr. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way, and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in, (for that was her name), and said to those within, Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their master. So he came to the door, and looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him when he betook himself to a pilgrim's life?

Chr. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man that said to his son, "Go work to day in my vineyard; and he said to his father, I will not; but afterwards repented, and went."

Chr. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless.

Inter. But why standest thou at the door? Come in, thou daughter of Abraham; we were talking of thee, but now, for tidings have come to us before, how thou art become a Pilgrim. Come, children, come in; come, Maiden, come: so he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim: They also looked upon the boys; they stroaked them over their faces, with their hand, in token of their kind reception of them: They also carried it lovingly to Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his significant rooms, and shewed them what Christian, Christiana's husband, had seen some time before. Here therefore they saw the man in the cage, the man and his dream, the

*Old saints
glad to see
the young
ones walk in
God's ways.*

the man that cut his way through his enemies, and the picture of the biggest of all, together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck-rake in his hand; there stood also one over his head with a celestial crown in his hand, and prof-
The man with the muck-rake expounded.
fered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself, that I know somewhat the meaning of this; for this is the figure of a man in this world; is it not, good Sir?

Inter. Thou hast said right, said he, and his muck-rake doth shew his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the celestial crown in his hand, it is to shew, that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas it was also shewed thee, that the man could look no way but downwards; it is to let thee know, that earthly things, when they are with power upon mens minds, quite carry their hearts away from God.

Chr. Then said Christiana, Oh! deliver me from this muck-rake.

Inter. That prayer, said the Interpreter, has lain by until it is almost rusty: "Give me not riches," is scarce the prayer of one of ten thousand. Straws, and sticks, and dust, with most, are the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shewed them this, he had them into the very best room in the house, (a very brave room it was); so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round; for there was nothing to be seen but a very
Of the spider.
great spider on the wall; and that they overlooked.

Mercy. Then, said Mercy, Sir, I see nothing: But Christiana held her peace.

Inter. But, said the Interpreter, look again; she therefore looked again, and said, Here is not any thing but an ugly spider, who hangs by his hands upon the wall. Then, said he, is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension. And she
said,

said, Yea, Lord, there is more here than one; yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again, The spider taketh hold with her hands, as you see, and is in kings palaces. And wherefore is this recorded, but to shew you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of and dwell in the best room that belongs to the King's house above.

Chr. I thought, said Christiana, of something of this; but I could not imagine it all. I thought, that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were: but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts, that she worketh with hands, and, as I see, dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was
Of the hen and chickens. a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank, she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all the day long; 2. She had a special call, and that she had but sometimes; 3. She had a brooding note; and, 4. She had an out-cry.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people; by his common call, he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for them that are under his wing; and he has an out-cry, to give the alarm when he seeth the enemy come. I chose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Chr. And, Sir, said Christiana, pray let us see some more: So he had them into the slaughter-house, where was a
Of the butcher and his sheep. butcher killing a sheep: and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer,
 and

and to put up wrongs without murmurings and complaints. Behold how quietly she takes her death, and without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this he led them into his garden, where was great variety of flowers: and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold the flowers are divers in stature, in quality, and colour, and smell, and virtue; and some are better than some: also where the gardener hath set them, there they stand, and quarrel not one with another.

Again, he had them into his field, which he had sowed with wheat and corn: but when they beheld the tops of all were cut off, only the straw remained, he said again, This ground was dunged, and ploughed, and sowed, but what shall we do with the crop? Then said Christiana, burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Then as they were coming in from abroad, they espied a robin with a great spider in his mouth; so the Interpreter said, Look here: so they looked, and Mercy wondered: but Christiana said, What a disparagement is it to such a little pretty bird as the robin-red-breast is, he being also a bird above many, that loveth to maintain a kind of sociableness with men; I had thought they had lived upon crumbs of bread, or upon other such harmless matter; I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to fight they are, as this robin, pretty of note, colour, and carriage: they seem also to have a very great love for professors that are sincere; and, above all other, to desire to sociate with them, and to be in their company, as if they could live upon the good man's crumbs; they pretend also, that therefore it is, that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either shew or tell of some other things that are profitable.

Then the Interpreter began, and said, The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamely he goes to the slaughter; and the more healthy the lustful man is, the more prone he is unto evil.

T

There

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together : so it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel ; but who will throw the best out first ? None but he that feareth not God.

One leak will sink a ship, and one sin will destroy a sinner.

He that forgets his friend, is ungrateful unto him ; but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering, and change of thoughts, prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men, what is heaven, that God commendeth ?

If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above ?

Every body will cry up the goodness of men ; but who is there that is, as he should be, affected with the goodness of God ?

We seldom sit down to meat, but we eat and leave : So there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was
Of the tree all rotten and gone, and yet it grew and had leaves.
that is rotten Then said Mercy, What means this ? This tree, said
at heart. he, whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God ; who with their mouths speak high in behalf of God, but indeed will do nothing for him ; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on board ; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals ; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this :

The



Christiana and her Children at Supper in the Interpreters House

*The Lord is only my support,
And he that doth me feed;
How can I then want any thing
Whereof I stand in need?*

When the song and music was ended, the Interpreter asked Christiana, What it was that at first did move her thus to betake herself to a pilgrim's life? Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved: But all that was natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of doors?

Chr. Yes, a neighbour of mine, one Mrs Timorous, (she was akin to him that would have persuaded my husband to go back for fear of the lions). She also so befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it, the hardships and troubles that my husband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and turn me out of my way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out murder; and the two that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweet heart?

Mer. Then Mercy blushed and trembled, and for a while continued silent.

Inter. Then said he, be not afraid, only believe, and speak thy mind.

Mer. Then she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can; nor know I what

it is to mourn for my refusing of the counsel of those that were good relations.

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said, she was sent for to go to her husband; and then she up, and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now, methought while she was telling these things unto us, my heart burned within me, and I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her farther of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I am come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before, Ruth ii. 11. 12. "The Lord recompense thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Now supper was ended, and preparation was made for bed: the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy; for that now her doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they rose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry a while; for, said he, you must orderly go from hence. Then,

The bath of sanctification. said he to the damsel that first opened unto them, Take them, and have them into the garden to the bath; and there wash them, and make them clean from the soil which they have gathered by traveling. Then Innocent the damsel took them, and led them into the garden,

garden, and brought them to the bath; so she told them, that there they must wash and be clean; for so her master would have the women to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened, and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that are washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat, *Exod. xiii. 8. 9. 10.* when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenance more like that of angels.

Then said the Interpreter again to the damsel that waited upon the women, Go into the vestry, and fetch out garments for these people: So she went and fetched out white raiment, and laid it down before him; so he commanded them to put it on. It was fine linen white and clean. When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself which they could see in each other. Now, therefore, they began to esteem each other better than themselves. *True humility.* For you are fairer than I am, said one; and you are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield; and take these my daughters, said he; conduct them to the house called *Beautiful*, at which place they will rest next. So he took his weapons, and went before them; and the Interpreter said, God speed. Those also that belonged to the family, sent them away with many a good wish. So they went on their way, and sang;

*This place has been our second stage,
Here we have heard and seen
Those good things that from age to age
To others hid have been.*

The

*The dunghill-raker, spider, hen,
 The chicken too, to me,
 Hath taught a lesson, let me then
 Conformed to it be.
 The butcher, garden, and the field,
 The robin, and his bait,
 Also the rotten tree doth yield
 Me argument of weight;
 To move me for to watch and pray,
 To strive to be sincere;
 To take my cross up day by day,
 And serve the Lord with fear.*

Now I saw in my dream, that those went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, That we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something: But what it is to have pardon by deed, or in the way that it was obtained, Mr Great-heart, I suppose you know; which, if you please, let us hear you discourse thereof.

Great-heart. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof: Not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy, and these boys, have attained, was obtained by another, to wit, by him that let you in at that gate; and he hath obtained it in this double way; he has performed righteousness to cover you, and spilt his blood to wash you in.

Chr. But if he parts with his righteousness to us, what will he have for himself?

Great-heart. He has more righteousness than you have need of, or than he needeth himself.

Chr. Pray make that appear.

Great-heart. With all my heart: But first I must premise. That he of whom we are now about to speak, is one that has not his fellow: He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore,

therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in performance or obedience to a revealed will; and that is that he puts upon sinners, and that by which their sins are covered: Wherefore he saith, "As by one man's disobedience, many were made sinners: so by the obedience of one, shall many be made righteous," Rom. v. 19.

Chr. But are the other righteousnesses of no use to us?

Great-heart. Yes; for though they are essential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: Here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of, with reference to himself, and therefore he can spare it as a justifying righteousness, that he for himself wanteth not, and therefore giveth it away; hence it is called *the gift of righteousness*. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it, "to do justly," but to use charity, Rom. v. 17. Wherefore he must, or ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare; wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor beggar he meets.

But

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law : Now, from this course we must be justified by way of redemption, a price being paid for the harms we have done ; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, Rom. viii. 34. ; for the sake of which God passeth by you, and will not hurt you, when he comes to judge the world, Gal. iii. 13.

*Christiana
affected
with this
way of re-
demption.*

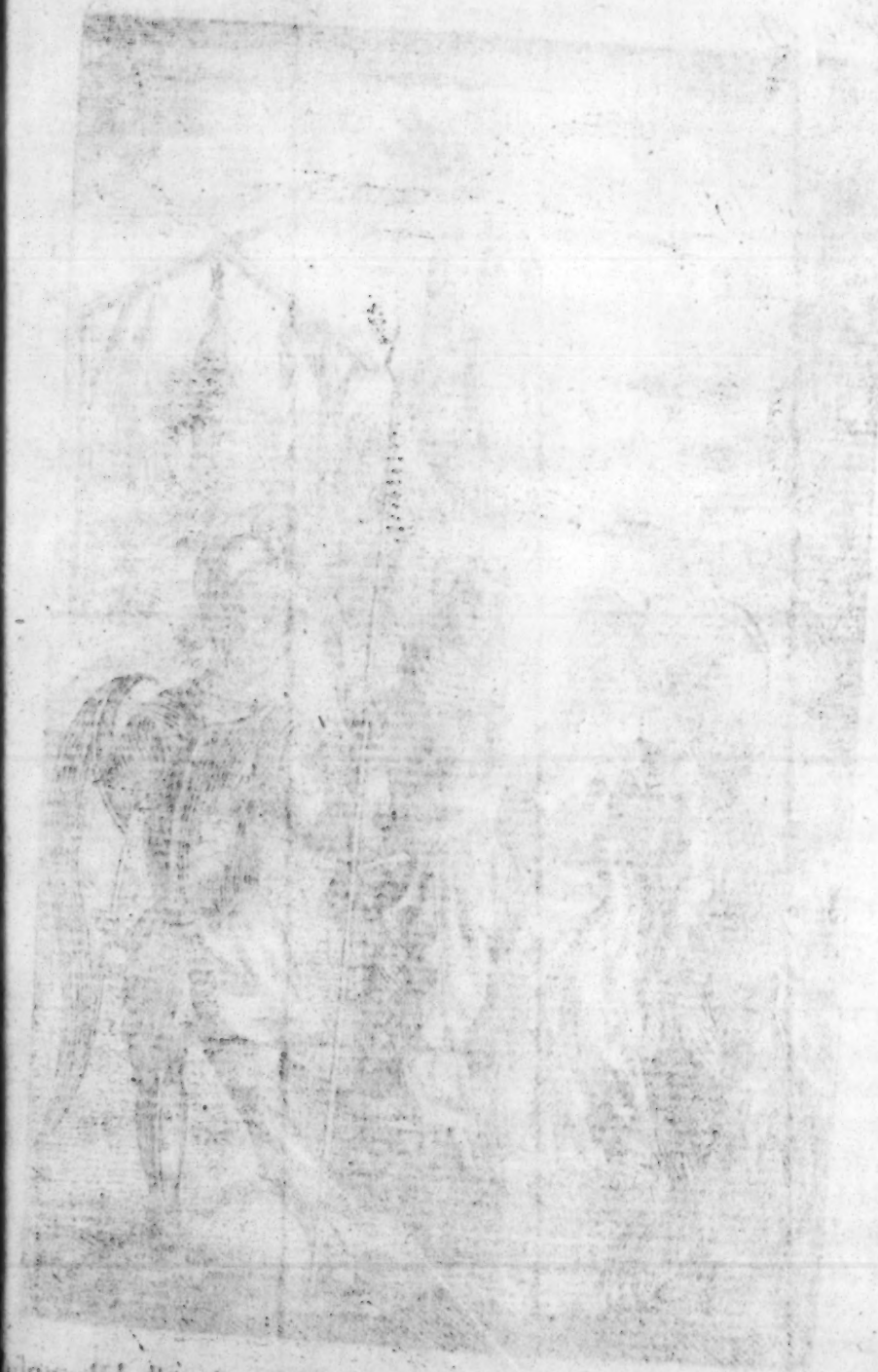
Chr. This is brave : Now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind ; and, my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall off his shoulder, and that made him give three leaps for joy ?

Great-heart. Yes, it was the belief of this that cut those strings, that could not be cut by other means ; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Chr. I thought so ; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Great-heart. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these ; but an endeared affection begot in us by it : For who can (if he doth but once think that pardon comes not only by promise, but thus,) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him ?

Chr. True ; methinks it makes my heart bleed to think that he should bleed for me. Oh ! thou loving one : Oh ! thou blessed one ; thou deservest to have me, thou hast bought me ; thou deservest to have me all ; thou hast paid for me ten thousand times more than I am worth. No marvel that this made water stand in my husband's eyes, and that it made him trudge so nimbly on : I am persuaded he wished me with him ; but, vile wretch that I was, I let him come all alone. O, Mercy, that thy father and mother were here ; yea, and Mrs Timorous also : Nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected ; nor could the fear of the one, nor the



...the ... of the ...

Plate 19.



GreatHeart conducts the Pilgrims to the House called Beautiful

the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

Great-heart. You speak now in the warmth of your affections: Will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from the heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember it was told you, that the hen, by her common call, gives no meat to her chickens: This you have therefore by a special grace.

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Mer. Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

Great-heart. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could, they hindered: they were for sloth and folly themselves, and whomsoever they could persuade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when Christian went by, and now you go by, they are hanged.

Mer. But could they persuade any one to be of their opinion?

Great-heart. Yes, they turned several out of the way. There was Slow-pace that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after Lust, and with one Sleepy-head, and with a young woman, her name was *Dull*, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying, it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome, busy-bodies: Farther, They would call the bread of God *husks*; the comforts of his children *fancies*; the travel and labour of pilgrims *things to no purpose*.

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me; they have but what they deserve; and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had

been engraven on some pillar of iron or brass, and left here, where they did their mischiefs, for a caution to other bad men?

Great-heart. So it is, as you may well perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying,

*Now then you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after, fear this end,
If unto Pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.*

Thus they went on, till they came at the foot of the hill Difficulty, where again their good friend, Mr Great-heart, took an occasion to tell them what happened there when Christian himself went by. So he had them first to the

*It is difficult
getting of
good doctrine
in erroneous
times.*

spring: Lo, saith he, This is the spring that Christian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of some that are not desirous that Pilgrims here should quench their thirst: Thereat Mercy said,

And why so envious trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he shewed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And said he, these are dangerous paths. Two were here cast away when Christian came by. And although you see these ways are since stopped up with chains, posts, and a ditch, yet there are those that will chuse to adventure here, rather than take the pains to go up this hill.

Chr. The way of transgressors is hard, Prov. xiii. 15. It is a wonder that they can get into those ways without danger of breaking their necks.

Great-heart. They will venture, yea if at any time any of the King's servants do happen to see them, and doth call upon them, and tell them, that they are in the wrong way, and do bid them beware of the danger; then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the



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Plate 20.



The Pilgrims going up the hill Difficulty.

the name of the King, we will not hearken unto thee ; but we will certainly do whatsoever thing goeth out of our mouths," Jer. xlv. 16. 17. Nay, if you look a little farther, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up, yet they will chuse to go there.

Chr. They are idle ; they love not to take pains, up-hill-way is unpleasant to them. So it is fulfilled unto them as it is written, " The way of the slothful man is a hedge of thorns." Yea, they will rather chuse to walk upon a snare, than to go up this hill and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went ; but before they got up to the top, Christiana began to pant, and said, I dare say this is a breathing-hill ; no marvel if they that love their ease more than their souls, chuse to themselves a smoother way. Then said Mercy, I must sit down ; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, " How sweet is rest to them that labour !" And how good is the Prince of Pilgrims to provide such resting-places for them ! Of this arbour I have heard much ; but I never saw it before. But here let us beware of sleeping : for, as I have heard, for that it cost poor Christian dear.

Then said Mr Great-heart to the little ones, Come, my pretty boys, how do you do ? What think you now of going on pilgrimage ? Sir, said the least, I was almost beat out of heart, but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, That the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

The little boy's answer to the guide, and also to Mercy.

Then said Mercy, But the proverb is, To go down the hill is easy : But James said, (for that was his name), The day is coming, when in my opinion going down the hill will be the hardest of all. It is a good boy, said his master, thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Chr. Come, said Christiana, will you eat a bit to sweeten your mouths while you sit here to rest your legs ?

For I have here a piece of pomegranate, which Mr Interpreter put into my hand just when I came out of his door ; he gave me also a piece of an honey-comb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you

aside. Yes, so he did, said the other : But, said Christiana, it shall be still as I said it should, when at first we came from home ; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr Great-heart, Sir, will you do as we ? But he answered, You are going on pilgrimage, and presently I shall return : Much good may what you have do to you. At home I eat the same every day. Now, when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before ; but Christiana forgot to take her bottle of spirits with her ; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing-place. Here Christian lost his roll : and here Christiana left her bottle behind her. Sir, What is the cause of this ? So their guide made answer, and said, The cause is sleep or forgetfulness ; some sleep when they should keep awake, and some forget when they should remember ; and this is the very cause why often at the resting-places, some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments ; but for want of doing so, oftentimes their rejoicing ends in tears, and their sun-shine in a cloud ; witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place rendered. The verses were these :

*Let him that sees this stage, take heed
Unto his heart and tongue :
Lest if he do not, here he speed
As some have long agon.*

The words underneath the verses were, " This stage was built to punish such upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage : " Also on this stage, both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the beloved, Psal. cxx. 3. 4. " What shall be given unto thee ? or what shall be done unto thee, thou false tongue ? Sharp arrows of the mighty, with coals of juniper. "

So they went on, till they came within sight of the lions. Now Mr Great-heart was a strong man, so he was not afraid of a lion :
But

But yet, when they were come up to the place where the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions; so they stept back, and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now, as they went on, Mr Great-heart drew his sword, with intent to make a way for the Pilgrims in spight of the lions. Then there appeared one, that, it seems, had taken upon him to back the lions; and he said to the Pilgrims guide, What is the cause of your coming hither? Now the name of that man was *Grim*, or *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the giants.

Of Grim the giant, and of his backing the lions.

Great-heart. Then said the Pilgrim's guide, These women and children are going on pilgrimage, and this is the way they must go, and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Chr. Then said Christiana, though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "Now I am risen a mother in Israel," Judges v. 6. 7.

Grim. Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to retreat.

A fight betwixt Grim and Great-heart.

Grim. Then said he, (that attempted to back the lions), Will you slay me upon my own ground?

Great-heart. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women, and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on; but the

the women trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt.

Now, when they were within sight of the Porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down; (for the guide had oft before that come thither as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it, (for he saw not the women, for they were behind him), he said unto him, How now, Mr Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Porter. Will you not go in and stay till morning?

Great-heart. No, I will return to my Lord to-night.

Chr. Oh! Sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mer. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

James. Then said James, the youngest of the boys, pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you; but here you failed at first, for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw, and so good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr Watchful, asked Christiana of her country, and of her kindred; and she said, I am come from the city of Destruction; I am a widow-woman, and my husband is dead; his name was *Christian the Pilgrim*. How, said the porter, was he your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one of my town's women. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was *Humble-mind*. And to her

her the porter said, Go tell it within, That Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But, oh ! what noise for gladness was there, when the damsel did but drop that word out of her mouth.

*Joy at the
noise of the
pilgrims co-
ming.*

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man ; come in, thou blessed woman ; come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit down : so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome ye vessels of the grace of God ; Welcome to us your faithful friends.

*Christians
love is kin-
dled at the
sight of one
another.*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest, Exod. xii. 31. Nay, said those of the family, refresh yourselves with a morsel of meat ; for they had prepared for them a lamb, with the accustomed sauce belonging thereto, John i. 29. For the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to chuse, be in that chamber that was my husband's when he was here ; so they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Chr. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

*Christ's bosom
is for all pil-
grims.*

Mer. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

Chr. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

Mer. Hark ! don't you hear a noise ?

Chr. Yes, it is, as I believe, a noise of music, for joy that we are here.

Mer. Wonderful ! music in the house, music in the heart, and music also in heaven, for joy that we are here !

Thus

Thus they talked a while, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy,

Chr. What was the matter that you did laugh in your sleep to-night? I suppose you was in a dream.

Mer. So I was, and a sweet dream it was; but are you sure I laughed?

Chr. Yes; you laughed heartily; but, prithee, Mercy, tell me thy dream.

Mer. I was a-dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart.

Mercy's dream.

Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me fool, and some began to thrust me about. With that methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now when he had heard me make my complaint, he said, "Peace be to thee;" he also wiped mine eyes with his handkerchief, and clad me in silver and gold, Ezek. xvi. 8.—11. "He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head." Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat; and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun; and I thought that I saw your husband there; so I awoke from my dream. But did I laugh?

Chr. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you will find the second at last: "God speaks once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed," Job. xxxiii. 14. 15. We need not, when a-bed, to lie awake to talk with God, he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep, and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mer. Well, I am glad of my dream, for I hope, ere long, to see it fulfilled, to the making me laugh again.

Chr. I think it is now high time to rise, and to know what we must do.

Mer.

Mer. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these maids; methinks Prudence, Piety, and Charity, have very comely and sober countenances.

Chr. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Mer. Very good, said Mercy; it was one of the best night's lodging that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

Cha. Ay, and that with a very good will, said Charity. So they consented, and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them: So she gave her free consent. Then she began with the youngest, whose name was *James*.

Prud. And she said, Come, James, canst thou tell me who made thee? *James catechised.*

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee?

James. By his grace.

Prud. How doth God the Son save thee?

James. By his satisfaction and intercession.

Prud. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Prud. Then she said, Come, Joseph, (for his name was *Joseph*), will you let me catechise you? *Joseph catechised.*

Joseph. With all my heart.

Prud. What is man?

Joseph. A reasonable creature, made so by God, as my brother said.

Prud. What is supposed by this word *saved*?

Joseph. That man, by sin, has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a tyrant, that none can pull us out of his clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor man?

Joseph. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his salvation.

Prud. Good boy. Joseph, thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel, who was the eldest son but one:

Prud. Come, Samuel, are you willing that I should catechise you also?

Sam. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woful, because it is the dwelling-place of sin, the devil, and death.

Prud. Why wouldst thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Prud. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was *Matthew*; and she said to him, Come, *Matthew*, shall I also catechise you?

Matth. With a very good will.

Prud. I ask, then, If there was ever any thing that had a being antecedent to or before God?

Matth. No, for God is eternal; nor is there any thing, excepting himself, that had a being, until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prud. What do you think of the Bible?

Matth. It is the holy word of God.

Prud. Is there nothing written therein but what you understand?

Matth. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not understand?

Matth. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the resurrection of the dead?

Matth. I believe they shall rise, the same that was buried; the same

same in nature, though not in corruption. And I believe this upon a double account: First, Because God has promised it. Secondly, Because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: For your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book which was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Prudence's conclusion upon the catechising of the boys.

Now, by that these pilgrims had been at this place a week, Mercy had a visiter that pretended some good will unto her, and his name was *Mr Brisk*, a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Mercy has a sweet-heart.

Her mind also was, to be always busying herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What!

always at it? Yes, said she, either for myself or for others. And what canst thou earn a-day? quoth he. I do these things, said she, "That I

Talk betwixt Mercy and Mr Brisk.

may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life," 1 Tim. vi. 17. 18. 19. Why prithee, what dost thou with them? said he. Clothe the naked, said she. With that his countenance

fell.

fell. So he forbore to come at her again : And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, that Mr Brisk would soon forsake thee ? Yea, he will raise up an ill report of thee : For notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mer. I might have had husbands before now, though I spoke not of it to any ; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by, any further than as to its name ; the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if no body will have me, I will die a maid, or my conditions shall be to me as a husband. For I cannot change my nature ; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named *Bountiful*, married to one of these churls ; but he and she could never agree ; but because my sister was resolved to do as she had begun, that is, to shew kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

Prud. And yet he was a professor, I warrant you.

Mer. Yes, and such a one as he was, and of such as the world is now full ; but I am for none of them all.

Now *Matthew*, the eldest son of *Christiana*, fell sick, and his sickness was sore upon him, for he was much pained in his bowels ; so that he was with it, at times, pulled as it were both ends together.

There dwelt also, not far from thence, one Mr Skill, an ancient and well approved physician. So *Christiana* desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has *Matthew* of late fed upon ? Diet ! said *Christiana* ; nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you, he must be purged, or else he will die.

Sam. Then said *Samuel*, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way ? You know that there was an orchard

orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.

Chr. True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food, and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

Chr. Then Christiana began to cry, and she said, O naughty boy, and O careless mother, what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Chr. Pray, Sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable, Heb. x. 1. 2. 3. 4. So he made him a purge, but it was too weak; it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. When Mr Skill had seen that that purge was too weak, he made him one to the *Potion pre-* purpose; it was made *ex carne et sanguine Christi,* *pared. The* John vi. 54. 55. 56. 57.; Mark ix. 49.; Heb. ix. *Latin I bor-* 14.; (you know physicians give strange medicines to *row.* their patients); and it was made up into pills, with a promise or two, and a proportionable quantity of salt. Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. "I must have you take it," said his mother, Zech. xii. 10. I shall vomit it up again, said the boy. Pray, Sir, said Christiana to Mr Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine heat, and breathing sweat, and rid him of his gripes.

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So

A word of God in the hand of faith. So when the boy was healed, Christiana asked Mr Skill, saying, Sir, what will content you for your pains and care to me, and of my child? And he said, you must pay "the Master of the college of physicians," Heb. xiii. 11. 12. 13. 14. 15. according to the rules made in that case and provided.

Chr. But, Sir, said she, what is this pill good for else?

Skill. It is an universal pill; it is good against all diseases that pilgrims are incident to; and when it is well prepared, will keep good time out of mind.

Chr. Pray, Sir, make me up twelve boxes of them; for if I can get these, I will never take other physick.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physick as he should, "it will make him live for ever," John vi. 50. But, good Christiana, thou must give those pills no other way but as I have prescribed; for if you do, they will do no good. So he gave unto Christiana physick for herself, and her boys, and for Mercy, and bid Matthew take heed how he eat any more green plumbs, and kissed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Matth. Then Matthew who had been sick, asked her, why for the most part physick should be bitter to our palates?

Prud. To shew how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matth. Why does physick, if it does good, purge, and cause to vomit?

Prud. To shew that the word, when it works effectually, cleanseth the heart and mind: For look, what the one doth to the body, the other doth to the soul.

Matth. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?

Prud. By the going up of the fire, we are taught to ascend to heaven, by fervent and hot desires; and by the sun his sending his heat, beams, and sweet influences downwards, we are taught, that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matth. Where have the clouds their water?

Prud. Out of the sea.

Matth. What may we learn from that?

Prud.

Prud. That ministers should fetch their doctrine from God.

Matth. Why do they empty themselves upon the earth?

Prud. To shew that ministers should give out what they know of God to the world.

Matth. Why is the rainbow caused by the sun?

Prud. To shew that the covenant of God's grace is confirmed to us in Christ.

Matth. Why do the springs come from the sea to us, through the earth?

Prud. To shew, that the grace of God comes to us through the body of Christ.

Matth. Why do some of the springs rise out of the top of high hills?

Prud. To shew, that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matth. Why doth the fire fasten upon the candle-wick?

Prud. To shew, that unless grace doth kindle upon the heart, there will be no true light of life in us.

Matth. Why is the wick and tallow and all, spent, to maintain the light of the candle?

Prud. To shew that body and soul, and all should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Matth. Why doth the pelican pierce her own breast with her bill?

Prud. To nourish her young ones with her blood, and thereby to shew that Christ the Blessed so loveth his young, his people, as to save them from death by his blood.

Matth. What may one learn by hearing the cock crow?

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shews also, that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgement.

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, it is convenient that you forget not to send to the house of Mr Interpreter, to pray him to grant that Mr Great-heart should be sent unto us, that he may be our conductor the rest of our way.

The weak may call the strong sometimes to prayers.

Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr Watchful the porter, to send it by some fit man, to her good friend Mr Interpreter; who when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

When

When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said unto Christiana, And shall we not shew thee something, according as our custom is to Pilgrims, on which thou mayst meditate, when thou art on the way? So they took Christiana, her children, and Mercy, into the closet, and shewed them one of the apples that Eve eat of, and that she also did give to her husband; and for the eating of which they were both turned out of paradise; and asked her what she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered, Gen. iii. 6.; Rom. vii. 24.

Then they had her to a place, and shewed her *Jacob's ladder.* Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up, so did the rest of the company. Then they were going into another place, to shew them

A sight of Christ is taking. some thing else: But James said to his mother, Pray bid them stay a little longer, for this is a curious fight. So they turned again, and stood feeding their eyes with this so pleasant a prospect. After this they

had them into a place where did hang up a golden anchor, so they bid Christiana take it down; for, said they, you shall have it with you, Gen. xxviii. 12. for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand stedfast in case you should meet with turbulent weather: So they were glad thereof, John i. 15.; Heb. vi. 19.; Gen. xxviii. 12. Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and shewed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham! After they had shewed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals; so she played upon them, and turned what she had shewed them into this excellent song, saying,

*Eve's apple we have shew'd to you;
Of that be you aware:
You have seen Jacob's ladder too,
Upon which angels are.
An anchor you received have,
But let not this suffice,
Until with Abra'm you have gave
Your best of sacrifice.*

Now

Now about this time one knocked at the door : So the porter opened, and behold Mr Great-heart was there ; but when he was come in, what joy was there ! For it came now fresh again into their minds, how but a while ago he had slain old Grim Bloody-Man, the giant, and had delivered them from the lions.

Mr Great-heart comes again.

Then said Mr Great-heart to Christiana, and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates : He also sent the boys some figs and raisins, to refresh you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their journey ; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter, if any of late went by ? He said, No, only one some time since, who also told me, that of late there had been a great robbery committed on the King's highway as you go : But, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid ; but Matthew said, Mother, fear nothing, as long as Mr Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have shewed to me since I came hither ; and also that you have been so loving and kind to my children : I know not how to gratify your kindness ; wherefore, pray, as a token of my respects to you, accept of this small mite : So she put a gold angel in his hand, and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise ; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded : So they thanked the porter, and departed.

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety bethinking herself, cried out, Alas ! I have forgot what I intended to bestow upon Christiana and her companions ; I will go back and fetch it ; so she ran and fetched it. When she was gone, Christiana thought she heard in a grove a little way off on the right hand a most curious melodious note, with words much like these :

*Through all my life thy favour is
So frankly shew'd to me,
That in thy house for evermore
My dwelling-place shall be.*

And listening still, she thought she heard another answer, saying,

*For why? The Lord our God is good;
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.*

So Christiana asked Prudence what it was that made those curious notes? Song ii. 11. 12. They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to hear them; we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods and groves, and solitary places, desirous to be in.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayst look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had the great fight that they had. I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great-heart. Then said Mr Great-heart, We need not be so afraid of this valley; for here is nothing to hurt us, unless we procure it ourselves. It is true, Christian did here meet with Apollyon, with whom he had also a fore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is, that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of opinion, that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.

The reason why Christian was so beset here. This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardily beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it

it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Let Christian's slips, before he came hither, and the burden that he met with in this place, be a warning to those that come after." Lo, said their guide, did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then turning to Christiana, he said, No disparagement to Christian more than to many others, whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: Let him grant that dwelleth above, that we fare no worse when we come to be tried than he.

But we will come again to this Valley of Humiliation. It is the best and most useful piece of ground in all these parts. It is a fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautified with lilies, Song ii.; 1 Jam. iv. 6.; 1 Pet. v. 5. I have also known many labouring men that have got good estates in this Valley of Humiliation, (for God resisteth the proud, but gives more grace to the humble); for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished, that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean cloaths, but of a fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr Great-heart, to what the shepherd's boy saith; so they hearkened; and he said,

*He that is down, needs fear no fall;
He that is low, no pride:
He that is humble, ever shall
Have God to be his guide.
I am content with what I have,
Little be it or much:
And, Lord, contentment still I crave,
Because thou savest such.
Fulness to such a burden is,
That go on pilgrimage:
Here little, and hereafter blifs,
Is best from age to age.*

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of the herb called *heart's-ease* in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse.

In this valley our Lord formerly had his country-house, he loved much to be here: he loved also to walk in these meadows, and he found the air was pleasant: Besides, here a man shall be free from the noise, and from the hurrying of this life; all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that no body walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet with Apollyon, and to enter with him in a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life, Hof. xii. 4. 5.

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their farther encouragement to go on their pilgrimage.

Samuel. Now as they went on, Samuel said to Mr Great-heart, Sir, I perceive, that in this valley my father and Apollyon had their battle; but whereabouts was the fight, for I perceive this valley is large?

Great-heart. Your father had the battle with Apollyon, at a place yonder before us, in a narrow passage, just beyond Forgetful-green. And indeed that place is the most dangerous place in all these parts: for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it. But more of the place when we come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mer. Then said Mercy, I think I am as well in this valley as I have been any where else in all our journey. The place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become as the "fish-pools of Heshbon," Song vii. 5.; Psal. lxxxiv. 5. 6. 7.; Hof. ii. 15. They that go rightly through this valley of Baca, make it a well, the rain that God sends

sends down from heaven upon them that are here, also filleth the pools. This valley is that from whence also the King will give to them vineyards; and they that go through it shall sing, as Christian did, for all he met with Apollyon.

Great-heart. It is true, said their guide; I have gone through this valley many a time, and never was better than when here.

I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look," saith the King, "even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the afore-mentioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place, on this ground Christian stood, and up there came Apollyon against him:

And look, did not I tell you? here is some of your husband's blood upon these stones to this day: Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts. See also how they did beat the ground with their feet, as they fought, to make

The place where Christian and the fiend did fight.

good their places against each other: how also, with their by-blows, they did split the very stones in pieces. Verily Christian did here play the man, and shewed himself as stout as Hercules could, had he been there, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called *The Valley of the Shadow of Death*, unto which we shall come anon.

Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame, throughout all ages: So, because it stood just on the way-side before them, they stept to it, and read the writing, which word for word was this:

*Hard by here was a battle fought,
Most strange, and yet most true;
Christian and Apollyon fought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly:
Of which a monument I stand,
The same to testify.*

When they had passed by this place, they came upon the borders of the Shadow of Death; and this valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify: But these women and children went the better through it, because they had day-light, and because Mr Great-heart was their conductor.

When they were entered upon this valley, they thought that they

heard

heard a groaning, as of dead men; a very great groaning. They thought also they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there: They heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr Skill had prepared, and the boy began to revive. Thus they

A fiend appears. went on, till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us, a thing of such a shape as I have not seen. Then said Joseph,

Mother, What is it? An ugly thing, child; an ugly thing, said she. But, mother, What is it like? said he. It is like I cannot tell what, said she: And now it is but a little way off. Then said she, It is nigh.

Well, said Mr Great-heart, let them that are most afraid keep close to me. So the fiend came on, and the conductor met it: but when it was just come to him, it vanished to all their sights: Then remembered they what had been said some time ago; "Resist the devil, and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something almost like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made the valley eccho, and all their hearts to ake, save the heart of him that was their guide. So it came up, and Mr Great-heart went behind, and put the pilgrims all before him: The lion also came on apace, and Mr Great-heart addressed himself to give him battle, 1 Pet. v. 8.: But when he saw that it was determined that resistance should be made, he also drew back, and came no farther.

Then they went on again, and their conductor did go before them, till they came to a place where was cast up a pit, the whole breadth of the way; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! now, what shall we do?

But

But their guide made answer, Fear not, stand still, and see what an end will be put to this also : So they staid there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies ; the fire also, and smoke of the pit, was much easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through ; I have heard much of this place, but I never was here afore now : Poor man, he went here all alone in the night ; he had night almost quite through the way ; also these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what *The Valley of the Shadow of Death* should mean, until they come in themselves. “ The heart knows its own bitterness, a stranger intermedleth not with its joy.” To be here is a fearful thing.

*Christiana
now knows
what her husband felt.*

Great-heart. This is like doing business in great waters, or like going down into the deep ; this is like being in the heart of the sea, and like going down to the bottoms of the mountains : Now it seems as if the earth, with its bars, were about us for ever ; “ but let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God.” For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am ; and yet you see I am alive. I would not boast, for that I am not my own saviour. But I trust we shall have a good deliverance. Come, pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance ; for there was now no let in their way ; no, not there, where but now they were stopt with a pit. Yet they were not got through the valley ; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

They pray.

O but, said one of the boys, it is not so bad to go through here, as it is to abide here always ; and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

*One of the
boys reply.*

Well said, Samuel, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, we shall be out by and by.

So on they went ; and Joseph said, Cannot we see to the end of this valley as yet ? Then said the guide, Look to your feet, for

we

we shall presently be among snares : So they looked to their feet, and went on ; but they were troubled much with the snares. Now when they were come among the snares, they espied a man cast into the ditch on the left-hand, with his flesh all rent and torn. Then said the guide, That is one *Heedless*, that was going this way ; he has lain there a great while : There was one *Take-heed* with him, when he was taken and slain ; but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian ! it was a wonder that he here escaped ; but he was beloved of his God ; also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way, and just there where Christian had seen the cave, when he went by, out thence came forth

Maul, a giant, quarrels with Great-heart.

Maul, a giant. This Maul did use to spoil young pilgrims with sophistry, and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things ? Then said Mr Great-heart, What things ? What things ! quoth the giant ; you know what things : but I will put an end to your trade. But pray, said Mr Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do). Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr Great-heart ; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper ; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of heaven ;

The giant and Mr Great-heart must fight.

my business is to persuade sinners to repentance : I am commanded to do my endeavour to turn men, women, and children, from darkness to light, and from the power of Satan unto God ; and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr Great-heart went to meet him ; and as he went, he drew his sword, but the giant had a club. So without more ado they fell to it, and at the first blow the giant struck Mr Great-heart down upon one of his knees ; with that the

Weak folks prayers at some times help strong folks cries.

women and children cried : so Mr Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm : thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling cauldron.

Then they sat down to rest them, but Mr Great-heart

heart betook himself to prayer ; also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again, and Mr Great-heart with a full blow fetched the giant down to the ground : nay, hold, let me recover, quoth he. So Mr Great-heart let him fairly get up ; so to it they went again, and the giant missed but little of breaking Mr Great-heart's skull with his club.

Mr Great-heart seeing that, runs to him in the full heat of his spirit, and pierced him under the fifth rib ; with that the giant began to faint, and could hold up his club no longer. Then Mr Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr Great-heart also praised God for the deliverance he had wrought.

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it in letters that passengers might read :

*He that did wear this head, was one
That Pilgrims did misuse ;
He stopt their way, he spared none,
But did them all abuse :
Until that I Great-heart arose,
The Pilgrim's guide to be ;
Until that I did him oppose,
That was their enemy.*

Now I saw that they went to the ascent that was a little way off, cast up to be a prospect for Pilgrims, (that was the place from whence Christian had the first sight of Faithful his brother). Wherefore here thy sat down, and rested ; they also here did eat and drink, and make merry ; for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide, If he had caught no hurt in the battle ? Then said Mr Great-heart, No, save a little on my flesh ; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

But was you not afraid, good Sir, when you saw him come with his club ?

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow ? Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

*Discourse of
the fight.*

Matth. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Matthew here admires God's goodness. Then they got up, and went forward: Now a little before them stood an oak, and under it, when they came to it, they found an old Pilgrim fast asleep; they knew that he was a Pilgrim by his cloaths, and his staff, and his girdle.

Old Honest asleep under the oak. So the guide, Mr Great-heart, awaked him, and the old gentleman, as he lift up his eyes, cried out, What is the matter? Who are you? And what is your business here?

Great-heart. Come man, be not so hot, here is none but friends: yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, my name is *Great-heart*, I am the guide of these Pilgrims, which are going to the celestial country.

One saint sometimes takes another for his enemy. *Honest.* Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but now I look better about me; I perceive you are honest people.

Great-heart. Why, what would or could you have done, or have helped yourself, if we indeed had been of that company?

Hon. Done! Why, I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on it; for a Christian can never be overcome, unless he should yield of himself.

Great-heart. Well said, Father Honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this also I know that thou knowest what true pilgrimage is; for all others do think, that we are the soonest overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot, but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

Great-heart. Oh! Are you that countryman? Then I deem I have half a guess of you, your name is *Old Honesty*, is it not? So the old gentleman blushed, and said, Not *Honesty* in the abstract, but *Honest* is my name, and I wish that my nature may agree to what I am called,

Hon.

Hon. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great-heart. I had heard of you before by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

*Stupified ones
are worse
than those
merely car-
nal.*

Hon. Yes, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great-heart. I believe it, Father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the Pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Chr. Then said Christiana, My name I suppose you have heard of; good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying,

*Old Honest
and Christi-
ana talk.*

Hon. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned to the boys, and asked them of their names, which they told him: And then said he unto them, Matthew, be thou like Matthew the publican, not in vice, but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation.

*He also talks
with the boys;
Old Mr Ho-
nest's blessing
on them.*

And James, be thou like James the Just, and like James the brother of our Lord. Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana, and with her sons. At that the old honest man said, Mercy is thy name; by Mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the "Fountain of mercy in the face with comfort."

*And James,
He blesteth
Mercy.*

All this while the guide Mr Great-heart was very well pleased, and smiled upon his companion.

Now, as they walked together, the guide asked the old gentleman,

man, If he did not know one Mr Fearing, that came on pilgrimage out of his parts?

Hon. Yes, very well, said he; he was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days.

Great-heart. I perceive you knew him; for you have given a very right character of him.

Hon. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his guide from my Master's house to the gate of the celestial city.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so; but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-heart. Why, he was always afraid that he should come short whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond, for above a month together; nor durst he, for all he saw several go over before him, venture, tho' they many of them offered to lend him their hands. He would not go back neither. The celestial city, he said, he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sun-shine morning, I do not know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way; and there also he stood a good while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say, that he was not worthy: for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him; nor would he go back again. At last he took the hammer that hanged at the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke

to him wondered to see him so faint. He said to him, Peace be to thee; for I have set open the door to thee, come in; for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to shew his face. Well, after he had been entertained there a-while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house; but as he behaved himself at the gate, so did he at my master the Interpreter's door. He lay thereabouts in the cold a good while, before he would adventure to call, yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my master to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved: Yea, so great was his dejection, that though he saw several others for knocking got in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was? but, poor man, the water stood in his eyes: So I perceived what he wanted. I went therefore in, and told it in the house, and we shewed the things to our Lord: So he sent me out again, to entreat him to come in; but I dare say I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderful loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted; for my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him, but the man was but of few words, only he would sigh aloud.

He is a little encouraged at the Interpreter's house.

When we were come to where the three fellows were hanged, he said, that he doubted that that would be his end also: Only he seemed glad when he saw the cross and the sepulchre; there I confess he desired to stay a little to look; and he seemed for a while after to be a little comforted. When we came at the hill Difficulty, he made no stick at that, nor did he much fear the lions; for

for you must know, that his troubles were not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think, before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much known in company: He desired much to be alone, yet he always loved good talk, and often would get behind the skreen to hear it: He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When we went also from the house Beautiful, *He was very pleasant in the Valley of Humiliation.* down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley, Lam. iii. 27. 28. 29. He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O! the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when we went through it, as ever I knew it before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr Fearing was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity-fair, I thought he would have fought with all the men in the fair; I feared there we should both have been knocked on the head, so hot was he against their fooleries. Upon the enchanted ground he was also very wakeful. But when he was come to the river, where was no bridge, there again he was in a heavy case: Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my

my life; so he went over at last, not much above wet-shod. When he was going up to the gate, Mr Great-heart began to take his leave of him, and to wish him a good reception above; so he said, I shall, I shall. Then parted we asunder, and I saw him no more.

Hon. Then it seems he was well at last.

Great-heart. Yes, yes; I never had doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others, Psal. lxxxiii.; Rom. xiv. 21; 1 Cor. viii. 13. He was, above many, tender of sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great-heart. There are two sorts of reasons for it; one is, The wise God will have it so; some must pipe, and some must weep: Now Mr Fearing was one that played upon the bass; he and his fellows found the sackbut, whose notes are more doleful than the notes of other music are; though indeed some say, the bass is the ground of music. And for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr Fearing, he could play upon no other music but this, till towards his latter end.

*Reason good
men are so in
the dark.*

I make bold to talk thus metaphorically, for the ripening of the wits of young readers, and because in the book of the Revelations the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne, Rev. viii.; xiv. 2. 3.

Hon. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions, or Vanity-fair, he feared not at all; it was only sin, death, and hell, that was to him a terror, because he had some doubts about his interest in that celestial country.

Great-heart. You say right; those were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way. But those things with which he was oppressed, no man ever yet could shake off with ease.

Chr. Then said Christiana, This relation of Mr Fearing has done me

me good : I thought no body had been like me ; but I see there was some semblance betwixt this good man and I, only we differ in two things : his troubles were so great, that they brake out, but mine I kept within : his also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment ; but my troubles were always such as made me knock the louder.

Mer. If I might also speak my mind, I must say, that something of him has also dwelt in me ; for I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been at the loss of other things. O ! thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it.

Matth. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation ; but if it was so with such a good man as he, why may it not also go well with me ?

James. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

Great-heart. Well said, James, thou hast hit the mark ; for the fear of God is the beginning of wisdom ; and to be sure they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr Fearing, after we have sent after him his farewell.

*Whilst, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the lake and pit ?
Would others do so too !
For, as for them that want thy wit,
They do themselves undo.*

Now I saw, that they all went on in their talk : for after Mr Great-heart had made an end with Mr Fearing, Mr Honest began to tell them of another, but his name was *Mr Self-will*. He pretended himself to be a pilgrim, said Mr Honest ; but I persuade myself he never came in at the gate that stands at the head of the way.

Great-heart. Had you ever any talk with him about it ?

Hon. Yes, more than once or twice ; but he would always be like himself, self-willed. He neither cared for man nor argument, nor example ; what his mind prompted him to, that he would do, and nothing else could he be got to.

Great-heart. Pray what principles did he hold ? for I suppose you can tell.

Hon.

Hon. He held, That a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

*Self-will's
opinion.*

Great-heart. How! If he had said, it is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing: but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Great-heart. But what grounds had he for his so saying?

Hon. Why, he said he had the scripture for his warrant.

Great-heart. Prithee, Mr Honest, present us with a few particulars.

Hon. So I will. He said, to have to do with other mens wives, had been practised by David, God's beloved; and therefore he could do it. He said, to have more women than one was a thing that Solomon practised; and therefore he could do it. He said, that Sarah, and the godly midwives of Egypt lied, and so did Rahab; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father, in way of guile and dissimulation; and therefore he could do so too.

Great-heart. Highly base indeed! And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

Great-heart. An opinion that is not fit to be with any allowance in the world.

Hon. You must understand me rightly: He did not say that any man might do this; but, that those that had the virtues of those that did such things, might also do the same.

Great-heart. But what more false than such a conclusion? For this is as much as to say, That because good men heretofore have sinned of infirmity, therefore he had an allowance to do it of a presumptuous mind; or if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust! But what is written must be true; they "stumble at the word, being disobedient, whereunto also they were appointed," 1 Peter ii. 8.

His supposing that such may have the godly mens virtues, who addict themselves to their vices, is also a delusion as strong as the

other. It is just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people, Hof. iv. 8. is no sign of one that is possessed with their virtues. Nor can I believe, that one that is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him; prithee what can he say for himself?

Hon. Why, he says, to do this by way of opinion, seems abundant more honest, than to do it, and yet hold contrary to it in opinion.

Great-heart. A very wicked answer; for though, to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Hon. There are many of this man's mind, that have not this man's mouth, and that makes going on pilgrimage of so little esteem as it is.

Great-heart. You have said the truth, and it is to be lamented; but he that feareth the King of paradise, shall come out of them all.

Chr. There are strange opinions in the world. I know one that said, It was time enough to repent when we come to die.

Great-heart. Such are not over wise: That man would have been loth, might he have had a week to run twenty miles in his life, to have deterred that journey to the last hour of that week.

Hon. You say right; and yet the generality of them that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them, who yet have in a few days died as they in the wilderness, and so never got sight of the promised land.

I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have seen some who have run hastily forward, that again have, after a little time, run as fast just back again.

I have seen some who have spoke very well of a pilgrim's life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for paradise, say positively, there is such a place; who when they have been almost there, have come back again, and said there was none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false alarm fled faith, the pilgrim's way, and all.

Now

Now as they were thus in their way, there came one running to meet them, and said, Gentlemen, *Fresh news of* and you of the weaker fort, if you love life, shift *trouble.* for yourselves, for the robbers are before you.

Great-heart. Then said Mr Great heart, they be the three that set upon Little-faith heretofore. Well, said he, we are ready for them; so they went on their way: *Great-heart's* Now they looked at every turning when they should *resolution.* have met with the villains; but whether they heard of Mr Great-heart, or whether they had some other game, they came not up to the pilgrims.

Chr. Christiana then wished for an inn for herself and her children, because they were weary. Then said Mr Honest, There is one a little before us, where a very honourable disciple, one *Gaius*, dwells. So they all concluded to turn in thither, Rom. xvi. 23. and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them: so they asked if they might lie there that night?

Gaius. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, the more glad, for that *Gaius entertains them,* the innkeeper was a lover of pilgrims. So they called *and how.* for rooms, and he shewed them one for Christiana and her children, and Mercy, and another for Mr Great-heart and the old gentleman.

Great-heart. Then said Mr Great-heart, good Gaius, What hast thou for supper? for these pilgrims are come far to day, and are weary.

Gaius. It is late said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was, *Taste-that-which-is-good*, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse: So they all said, Content.

Gaius. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great-heart. The woman is the wife of one Christian, a pilgrim of

of former times; and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps: yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it minstreth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, shewed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones, Acts vii. 59. 60.; xii. 8. James, another of this generation, was slain with the edge of the sword. To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he who they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

Great-heart. Indeed, Sir, they are likely lads; they seem to chuse heartily their father's ways.

Gaius. That is it that I said, wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: Wherefore, let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father, and the house of his progenitors may never be forgotten in the world.

Hon. It is pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it.

And, Christiana, said this innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, Take Mercy into a nearer relation to thee: If she will, let her be given to Matthew thy eldest son; it is the way to preserve a posterity

sterity in the earth. So this match was concluded, and in process of time they were married : But more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, Gen. iii.

so also did life and health. " God sent forth his Son, made of a woman," Gal. iv. Yea, to shew how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, That

Why women of old so much desired children.

when the Saviour was come, women rejoiced in him, before either man or angel ; Luke ii. ; viii. 2. 3. ; vii. 37.—50. ; John xi. 2. ; ii. 3. ; Luke xxiii. 27. ; Matth. xxvii. 55. 56. 60. ; Luke xxiv. 22. 23. I read not, ever man did give unto Christ so much as one groat, but women followed him, and ministred to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross ; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection-morn ; and women that brought tidings first to his disciples, that he was risen from the dead. Women therefore are highly favoured, and shew by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, the sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministring doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom ; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

What is to be gathered from laying of the bread, with the cloth and trenchers.

So supper came up ; and first a heave-shoulder and a wave-breast were set upon the table before them, to shew, that they must begin the meal with prayer and praise to God. The heave-shoulder David lifted his heart up to God with ; and with the wave-breast, where his heart lay, with that he used to lean upon his harp, when he played. These two dishes were very fresh and good, and they all eat heartily thereof.

The

The next they brought up was a bottle of wine as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a dish of milk well crumbled: But Gaius said, "Let the boys have that, that they may grow thereby," 1 Pet. ii. 1. 2.

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this; for this is good to cheer up, and strengthen your judgements and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know how to refuse the evil, and chuse the good.

Then they brought him up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since they were such, by and with which the serpent beguiled our first mother?

Then said Gaius,

*Apples were they with which we were beguil'd;
Yet sin, not apples, hath our souls defil'd:
Apples forbid, if eat, corrupt the blood;
To eat such, when commanded, does us good.
Drink of his flagons then, thou church, his dove,
And eat his apples, who are sick of love.*

Then said Matthew, I made the scruple, because I a while since was sick with eating fruit.

Gaius. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. Then said some at the table, nuts spoil tender teeth, especially the teeth of the children: Which when Gaius heard, he said:

*Hard texts are nuts (I will not call them cheaters)
Whose shells do keep their kernels from the eaters.
Open then the shells, and you shall have the meat;
They here are brought for you to crack and eat.*

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while ye are here cracking your nuts, if you please, do you open this riddle.

[A riddle put forth by old Honest.]

*A man there was, though some did count him mad,
The more he cast away, the more he had.*

Then

Then they all gave good heed, wondering what good Gaius would say; so he sat still a while, and then thus replied:

[Gaius opens it.]

*He who thus bestows his goods upon the poor,
Shall have as much again, and ten times more.*

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while: Nothing teaches like experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby. "There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty: There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."

Then Samuel whispered to Christiana his mother, and said, Mother, this is a very good man's house, let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the host over-hearing said, With a very good will, my child.

So they staid here more than a month, and Mercy was given to Matthew to wife.

*Matthew
and Mercy
are married.*

While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

But to return again to our story: After supper, the lads desired a bed; for they were weary with travelling. Then Gaius called to shew them their chamber; but said Mercy, I will have them to bed. So she had them to bed, and they slept well; but the rest sat up all night: for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, Sir, you begin to be drowsy; come, rub up; now here is a riddle for you. Then said Mr Honest, Let us hear it.

Then said Mr Great-heart.

[A riddle.]

*He that will kill, must first be overcome:
Who live abroad would, first must die at home.*

Ha! said Mr Honest, it is a hard one; hard to expound, and harder to practise. But, come, landlord, said he, I will, if you please,

please, leave my part to you, do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman,

[The riddle opened.]

*He first by grace must conquer'd be,
That sin would mortify:
Who, that he lives, would convince me,
Unto himself must die.*

It is right, said Gaius; good doctrine and experience teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin; besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity?

Secondly, Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.

And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old: the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his steps as even as did the old one, and was every way as light as he: Who now, or which of them had their graces shining clearest, since both seemed to be alike?

*A question
worth the
minding.*

Hon. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much; as to be sure old age does not.

Besides, I have observed, that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves: Indeed, old men that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, Christiana bid her son James that he should read a chapter;

so

so he read the 33d of Isaiah: When he had done, Mr Honest asked why it was said, "That the Saviour is said to come out of a dry ground, and also that he had no form or comeliness in him?" *Another question.*

Great-heart. Then said Mr Great-heart, To the first I answer, Because the church of the Jews, of which Christ came, had then almost lost all the sap and spirit of religion. To the second I say, The words are spoken in the person of unbelievers, who because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside.

Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one *Slay-good*, a giant, that does much annoy the King's highway in these parts: and I know whereabout his haunt is; he is master of a number of thieves; it would be well if we could clear these parts of him.

So they consented, and went, Mr Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his hand, whom his servants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesh eaters. *Giant Slay-good found with one Feeble-mind in his hand.*

Well, so soon as he saw Mr Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Great-heart. We want thee; for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

Slay. Then said the giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I told thee before; so they went to it again, and the giant made Mr Great-heart give back; but he came up again, and, in the greatness of his mind, he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took *Feeble-mind* the pilgrim, and brought him with

with him to his lodgings. When they were come home, they shewed his head to the family, and set it up as they had done others before, for a terror to those that shall attempt to do as he, hereafter.

Then they asked Mr Feeble-mind, how he fell into his hands?

Feeble-mind. Then said the poor man, I am a sickly man, as you see, and because Death did usually once a-day knock at my door, I thought I should never be well at home: So I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed I have found much relief from pilgrims, though none was willing to go so softly as I am forced to do; yet still as they came on, they bid me be of good cheer; and said, That it was the will of their Lord, that comfort should be given to the feeble-minded, and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter: But, alas! feeble one that I was, I had more need of a cordial: so he came up and took me: I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am as you see escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Hon. Then said old Mr Honest, Have not you some time ago been acquainted with one *Mr Fearing* a pilgrim?

Mr Fearing,
Mr Feeble-
mind's uncle. *Feeble-mind.* Acquainted with him! yes; he came from the town of Stupidity, which lieth four degrees northward of the city of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he
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and I have been much of a temper; he was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you know him, and I am apt to believe also, that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind. Most have said so that have known us both; and besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good Gaius, be of good cheer, you are welcome to me, and to my house, and what thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Gaius comforts him.

Then said Mr Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud: Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no farther? Did he intend, that after he had rifled my pocket, I should go to Gaius mine host? Yet so it is.

Notice to be taken of Providence.

Now, just as Mr Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told, That about a mile and a half off, there was one *Mr Not-right*, a pilgrim, struck dead upon the place where he was, with a thunder-bolt.

Feeble-mind. Alas! said Mr Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper: he also was with me when Slay-good the giant took me, but he was nimble of his heels, and escaped: but it seems he escaped to die, and I was took to live.

*What one would think doth seek to slay outright,
 Oft-times delivers from the saddest plight.*

*That very providence, whose face is death,
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Now about this time, Matthew and Mercy were married; also Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time, they yet staid about ten days at Gaius's house, spending their time, and the seasons, like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr Great-heart called for a reckoning; but Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment.

The pilgrims prepare to go forward.

He boarded them

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The pilgrims prepare to go forward.

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them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. Then said Mr Great-heart to him,

Great-heart. Beloved, thou dost faithfully whatsoever thou dost, to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly sort, thou shalt do well.

Then Gaius took his leave of them all, and of his children, and particularly of Mr Feeble-mind. He also gave him something to drink by the way.

Now Mr Feeble-mind, when they were going out of the door, made as if he intended to linger: The which when Mr Great-heart espied, he said, Come, Mr Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.

Feeble-mind. Alas! I want a suitable companion; you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest by reason of my many infirmities I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions: Nay, I am so weak a man, as to be offended with that which others have a liberty to do. I do not know all the truth; I am a very ignorant Christian man: Sometimes, if I hear any rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak man among the strong, or as a lamp despised, (he that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease), so that I know not what to do.

Great-heart. But, brother, said Mr Great-heart, I have it in commission to comfort the feeble minded, and to support the weak. You must needs go along with us; we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind.

Now all this while they were at Gaius's door; and behold as they were thus in the heat of their discourse, Mr Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.

Feeble-mind. Then said Mr Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome,

come, good Mr Ready-to-halt, I hope thou and I may be some help.

Ready-to-halt. I shall be glad of thy company, said the other ; and good Mr Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble-mind. Nay, said he, though I thank thee for thy goodwill, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready-to-halt. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr Feeble-mind.

Thus therefore they went on : Mr Great-heart and Mr Honest went before, Christiana and her children went next, and Mr Feeble-mind, and Mr Ready-to-halt with his crutches, came behind. Then said Mr Honest,

Hon. Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Great-heart. With a good will. I suppose you have heard how Christian of old met with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the first, with one Discontent, and Shame ; four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I believe I heard of all this : But indeed good Faithful was hardest put to it with Shame ; he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, he of all men had the wrong name.

Hon. But pray, Sir, where was it that Christian and Faithful met Talkative ? That same was also a notable one.

Great-heart. He was a confident fool, yet many follow his ways.

Hon. He had like to have beguiled Faithful.

Great-heart. Ay, but Christian put him into a way quickly to find him out. Thus they went on till they came at the place where the Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity-fair.

Great-heart. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them what troubles they should meet with at Vanity-fair.

Hon. Say you so ! I dare say it was a hard chapter that then he did read unto them.

Great-heart. It was so ; but he gave them encouragement withal. But what do we talk of them ? they were a couple of lion-like men, they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge ?

Hon. Well, Faithful bravely suffered.

Great-heart. So he did, and as brave things came on it ; for
Hopeful

Hopeful and some others, as the story relates it, were converted by his death.

Hon. Well, but pray go on; for you are well acquainted with things.

Great-heart. Above all that Christian met with after he had passed through Vanity-fair, one *By-ends* was the arch one.

Hon. By ends; what was he?

Great-heart. A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went; but so cunning, that he would be sure never to lose or suffer for it.

He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing too. But as far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity-fair is kept. So when they

*They come
within sight
of Vanity-
fair.*

saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another: At last Mr Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr *Mnason*, a Cyprufian by nation, an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.

*They enter
into Mr
Mnason's to
lodge.*

Content, said old Honest; Content, said Christiana; Content, said Mr Feeble-mind; and so they said all. Now, you must think, it was even-tide by that they got to the out side of the town; but Mr Great-heart knew the way to the old man's house. So thither they came, and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason, their host, How far have ye come to-day? So they said, From the house of Gaius your friend. I promise you, said he, you have gone a good stich; you may well be weary: Sit down. So they sat down.

Great-heart. Then said their guide, Come, What cheer, good Sirs? I dare say you are welcome to my friend.

Mnason. I also, said Mr Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Hon. Our great want, a while since, was harbour and good company, and now I hope we have both.

Mnason.

Mnaſon. For harbour, you ſee what it is; but for good company, that will appear in the trial.

Great-heart. Well, ſaid Mr Great-heart, will you have the pilgrims into their lodging?

Mnaſon. I will, ſaid Mr Mnaſon. So he had them to their reſpective places, and alſo ſhewed them a very fair dining-room, where they might be, and ſup together, until time was come to go to reſt.

Now, when they were ſet in their places, and were a little cheary after their journey, Mr Honelt asked his landlord, if there were any ſtore of good people in the town?

Mnaſon. We have a few; for indeed they are but a few, when compared with them on the other ſide.

Hon. But how ſhould we do to ſee ſome of them? For the ſight of good men to them that are going on pilgrimage, is like to the appearing of the moon and ſtars to them that are going on a journey.

They deſire to ſee ſome of the good people in the town.

Mnaſon. Then Mr Mnaſon ſtamped with his foot, and his daughter Grace came up; ſo he ſaid unto her, Grace, go you, tell my friends, Mr Contrite, Mr Holy-man, Mr Love-faints, Mr Dare-not-lie, and Mr Penitent, that I have a friend or two at my houſe that have a mind this evening to ſee them.

So Grace went to call them, and they came; and after ſalutation made, they ſat down together at the table.

Then ſaid Mr Mnaſon their landlord, My neighbours, I have, as you ſee, a company of ſtrangers come to my houſe; they are pilgrims; they come from a-far, and are going to Mount Sion. But who, quoth he, do you think this is; pointing his finger at Chriſtiana? It is Chriſtiana, the wife of Chriſtian, that famous pilgrim, who with Faithful his brother, were ſo ſhamefully handled in our town. At that they ſtood amazed, ſaying, we little thought to ſee Chriſtiana, when Grace came to call us; wherefore this is a very comfortable ſurpriſe. Then they asked her about her welfare; and if theſe young men were her huſband's ſons? And when ſhe had told them they were, they ſaid, the King whom you love and ſerve, make you as your father, and bring you where he is in peace.

Hon. Then Mr Honelt (when they were all ſat down) asked Mr Contrite and the reſt, in what poſture their town was at preſent?

Cont. You may be ſure we are full of hurry in fair-time. It is hard keeping our hearts and ſpirits in good order, when we are in a cumbered condition. He that lives in ſuch a place as this, and that has to do with ſuch as we have, has need of an item to caution him to take heed every moment of the day.

The fruit of watchfulneſs.

Hon.

Hon. But how, are your neighbours now for quietness?

Cont. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more; in those days we were afraid to walk the streets, but now we can shew our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large), religion is counted honourable.

Then said Mr Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Hon. It happens to us as it happeneth to way-faring men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind we know not; but for the most part we find it true, that has been talked of old, A good man must suffer trouble.

Cont. You talk of rubs; what rubs have you met withal?

Hon. Nay, ask Mr Great-heart, our guide, for he can give the best account of that.

Great-heart. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, that they feared would take away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the house of Gaius, mine host, and of the whole church, we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims; (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked and looked, till at last we discerned the mouth of his cave; then we were glad, and plucked up our spirits. So we approached up to his den, and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his house, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is

the

the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-mind. Then said Mr Feeble-mind, I found this true, to my cost and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr Great-heart and his friends, with their weapons, approach so near for my deliverance.

Holy-man. Then said Mr Holy-man, There are two things that they have need to be possessed with that go on pilgrimage, courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Love-faint. Then said Mr Love-faint, I hope this caution is not needful among you. But truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Dare-not-lie. Then said Mr Dare-not-lie, It is true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe going inward, another outward, and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.

Penitent. These things, said Mr Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their Pilgrim's Progress, as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time, until supper was set upon the table. Unto which they went, and refreshed their weary bodies; so they went to rest. Now they staid in the fair a great while, at the house of Mr Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long, (for it was not now as in former times). Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor, wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

The monster was like unto no one beast upon the earth : its body was like a dragon, and it had seven heads and ten horns. It made great havock of children, and yet it was governed by a woman. This monster propounded conditions to men ; and such men as loved their lives more than their souls, accepted of those conditions.

Now this Mr Great-heart, together with these that came to visit the pilgrims at Mr Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr Great-heart, Mr Contrite, Mr Holy-man, Mr Dare-not-lye, and Mr Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain ; but they so belaboured him, being sturdy men at arms, that they made him make a retreat : so they came home to Mr Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town : Also these seasons did these valiant worthies watch him in, and did continually assault him ; insomuch that in process of time he became not only wounded, but lame ; also he did not make the havock of the townsmens children, as formerly he had done. And it is verily believed by some, that this beast will certainly die of his wounds.

This therefore made Mr Great-heart and his fellows of great fame in this town ; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort that could see no more than a mole, nor understand no more than a beast ; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time grew on that the pilgrims must go on their way, wherefore they prepared for their journey. They sent for their friends, they conferred with them, they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary, Acts xviii. 10.

Then they set forward on their way, and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They therefore that were of the pilgrims company, went on, and Mr Great-heart went before them ; now the women and children being weakly, they were forced to go as they could bear ; by
this

this means Mr Ready-to-halt, and Mr Feeble-mind, had more to sympathise with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death; therefore they made a stand, and thanked him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings as his was.

They went on therefore after this a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver-mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt that stood also within view of Sodom, and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable mountains.

To the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits, Psal. xxiii. where the meadows are green all the year long, and where they might lie down safely.

By this river-side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage, Heb. v. 2.; Is. xl. 11. Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want meat, drink, and clothing: here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in

right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: Fruit not like that which Matthew eat of, that fell over the wall, out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is.

So they were content to commit their little ones to him: and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was an hospital to young children and orphans.

Now they went on; and when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by giant Despair, and put into Doubting-castle; they sat down, and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any farther. So one said one thing, another said to the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good: but Mr Great-heart said, though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and, I pray, with whom should I fight this good fight, if not with giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-castle. Then said he, Who will go with me? Then said old Honest, I will; and so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph, for they were young men and strong.

So they left the women in the road, and with them Mr Feeble-mind, and Mr Ready-to-halt with his crutches, to be their guard, until they came back; for in that place the giant Despair dwelt so near, they keeping in the road, "a little child might lead them."

So Mr Great-heart, old Honest, and the four young men, went to go up to Doubting-castle to look for giant Despair. When they came at the castle-gate, they knocked for entrance with an unusual noise. With that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the giant Despair? Mr Great-heart replied, It is I, Great-heart, one of the King of the celestial country's conductors of pilgrims to their place; and I demand of thee, that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now

Now giant Despair, because he was a giant, thought no man could overcome him; and again, thought he, since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out: He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron-shoes, with a great club in his hands. Then these six men made up to him, and beset him behind and before: also when Diffidence the giants came up to help him, old Mr Honest cut her down at one blow. Then they fought for their lives, and giant Despair was brought down to the ground, but was very loth to die: he struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting-castle, and that you know might with ease be done, since giant Despair was dead. They were seven days in destroying of that, and in it of pilgrims they found one Mr *Despondency*, almost starved to death, and one *Much-afraid* his daughter; these two they saved alive. But it would have made you have wondered, to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead mens bones the dungeon was.

Doubting-castle demolished.

When Mr Great-heart and his companions had performed this exploit, they took Mr Despondency, and his daughter Much-afraid, into their protection, for they were honest people, though they were prisoners in Doubting-castle to that giant Despair. They therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones), and down to the road, and to their companions they came, and shewed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of the giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter Much-afraid by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr Despondency, the music was not so much to him, he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat, and in little time the old gentleman came to himself, and began to be finely revived.

Now

Now I saw in my dream, when all these things were finished, Mr Great-heart took the head of Giant Despair, and set it upon a pole by the highway-side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

[A monument of deliverance.]

Then he writ under it, upon a marble-stone, these verses following :

*This is the head of him whose name only
In former times did pilgrims terrify.
His castle's down, and Diffidence his wife
Brave Mr Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also, when doubting cripples dance,
Doth shew from fears they have deliverance.*

When those men had thus bravely shewed themselves against Doubting-castle, and had slain giant Despair, they went forward, and went on till they came to the Delectable mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable mountains.

Now the shepherds seeing so great a train follow Mr Great-heart, (for with him they were well acquainted), they said unto him, Good Sir, you have got a goodly company here ; pray where did you find all these ?

[The guide's speech to the shepherds.]

*First, here is Christiana and her train,
Her sons, and her sons wives, who, like the wain,
Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here.
Next here's old Honest come on pilgrimage,
Ready-to-halt too, who, I dare engage,
True hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We farther go ? Let's know whereon to trust.*

Then

Plate 2

Giant De

Plate 21.



Giant Despair slain and Doubting Castle Demolished.

Then said the shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble, as for the strong; our Prince has an eye to what is done to the least of these. Therefore infirmity must not be a block to our entertainment. So they had them to the palace-doors, and then said unto them, Come in, Mr Feeble-mind, Come in Mr Ready-to-halt, Come in Mr Despondency, and Mrs Much-afraid his daughter. These, Mr Great-heart, said the shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should.

*A description
of false shep-
herds.*

So the feeble and weak went in, and Mr Great-heart and the rest did follow. When they were all set down, the shepherds said to those of the weaker sort, What is it that you would have? For, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing: The which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear; and because it was the custom of the shepherds to shew the pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the shepherds took them out into the fields, and shewed them first what they had shewed to Christian before.

Then they had them to some new places. The first was *Mount Marvel*, where they looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the shepherds what that should mean? So they told them, that that man was the son of one *Mr Great-grace*, of whom you read in the First Part of the records of the Pilgrim's Progress; and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith. Then said Mr Great-heart, I know him, he is a man above many.

Then they had them to another place, called *Mount Innocent*, and there they saw a man clothed all in white, and two men, *Prejudice* and *Ill-will*, continually casting dirt upon him. Now behold the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, What means this? The shepherds answered,

swered, This man is named *Godly-man*, and the garment is to shew the innocency of his life. Now those that throw dirt at him, are such as hate his well-doing; but, as you see, the dirt will not stick upon his cloaths, so it shall be with him that lives innocently in the world: Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to *Mount Charity*, where they shewed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle, or roll of cloth, was never the less.

Then said they, What should this be? This is, said the shepherds, to shew you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth, shall be watered himself. And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place where they saw one *Fool*, and one *Want-wit*, washing of an Ethiopian, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the shepherds, what that should mean? So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, I would, if it might be, see the hole in the hill, or that commonly called *the bye-way to hell*. So her mother brake her mind to the shepherds. Then they went to the door; it was on the side of an hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my father for holding of my feet back from the way of peace and life; and another said, O that I had been torn in pieces, before I had, to save my life, lost my soul; and another said, If I were to live again, how would I deny myself, rather than come to this place. Then there was, as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place.

Now when the shepherds had shewn them all these things, then they had them back to the palace, and entertained them with what the house would afford: But Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she wiled? for she looked

*Mercy long-
eth, and for
what.*

ed

ed as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that; so Mercy said, then mother, if you please, ask the shepherds, if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way with his own features exactly; and turn it but another way, and it would shew one the very face and similitude of the Prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head, by looking in that glass: They have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will shew him to one where they have a mind to see him; whether living or dead; whether in earth or heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign.

Christiana therefore went to the shepherds apart, (now the names of the shepherds were, *Knowledge, Experience, Watchful, and Sincere*), and said unto them, There is one of my daughters a breeding woman, that, I think, doth long for something that she hath seen in this house; and she thinks she shall miscarry, if she should by you be denied.

Exper. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room; so Sincere ran and fetched it, and, with a joyful consent, it was given her. Then she bowed her head and gave thanks, and said, by this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr Great-heart, to the slaying of Giant Despair, and the demolishing of Doubting-castle.

About Christiana's neck the shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

How the shepherds adorned the pilgrims.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one

that was well acquainted with things, and so could give them their cautions more seasonable; to wit, even then when the danger was nigh the approaching.

What cautions Christian and his companion had received of the shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.

From hence they went on singing; and they said,

*Behold how fitly are the stages set
For their relief that pilgrims are become!
And how they us receive without one let,
That make the other life our mark and home!
What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us too such things bestow,
That shew we pilgrims are, where-e'er we go.*

When they were gone from the shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostacy. Wherefore of him Mr Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man, he would hearken to no counsel; but once a-falling, persuasion could not stop him.

When he came to the place where the cross and sepulchre was, he did meet with one that did bid him look there; but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on, and just at the place where Little-Faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr Great-heart, What art thou? The man made answer, saying, I am one whose name is *Valiant-for-truth*. I am a pilgrim, and am going to the celestial city. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the first I answered, I had been a true man a long season; and therefore it could not be expected that I now should cast in my lot with thieves. Then they demanded what I would say to the second?

So

So I told them the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third? And I told them, My life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it, if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone; I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great-heart. But here was great odds, three against one.

Valiant. It is true; but little or more are nothing to him that has the truth on his side: "Though an host should incamp against me," said one, "my heart shall not fear: Though war should rise against me, in this will I be confident," &c. Besides, said he, I have read in some records, that one man has fought an army: And how many did Samson slay with the jaw-bone of an ass?

Great-heart. Then said the guide, Why did not you cry out, that some might have come in for your succour?

Valiant. So I did to my King, who I knew could hear me, and afford invisible help; and that was enough for me.

Great-heart. Then said Mr Great-heart to Mr Valiant-for-truth, Thou hast worthily behaved thyself: let me see thy sword. So he shewed it him.

When he had taken it in his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

Valiant. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

Great-heart. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand; and then they were joined together, as if a sword grew out of my arm; and when the blood run through my fingers, then I fought with most courage.

Great-heart. Thou hast done well; thou hast resisted unto blood, striving against sin; thou shalt abide by us, come in, and go out with us; for we are thy companions.

Then they took him, and washed his wounds, and gave him of

what they had to refresh him ; and so they went together. Now as they went on, because Mr Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands), and because there were in company them that were feeble and weak ; therefore he questioned with him about many things ; as, first, What countryman he was ?

Valiant. I am of Dark-land ; for there I was born, and there my father and mother are still.

Great-heart. Dark-land ! saith the guide ; doth not that lie on the same coast with the city of Destruction ?

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this ; we had Mr Tell-true came in our parts, and he told it about what Christian had done that went from the city of Destruction ; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey ; and how he got through to whither he intended. It was also told, what welcome he had to all his Lord's lodgings, especially when he came to the gates of the celestial city ; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with ; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian, and his travels, that my heart fell into a burning heat to be gone after him ; nor could father or mother stay me : So I got from them, and am come thus far on my way.

Great-heart. You came in at the gate, did you not ?

Valiant. Yes, yes ; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great heart. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this Christian's wife ?

Great-heart. Yes, that it is ; and these are also his four children.

Valiant. What ! and going on pilgrimage too ?

Great-heart. Yes, verily, they are following after.

Valiant. It glads me at heart. Good man ! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the celestial city ?

Great-heart. Without doubt it will be a comfort to him ; for next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your opinion

nion about it. Some make a question whether we shall know one another when we are there?

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do this, why not know others, and rejoice in their welfare also?

Again, since relations are our second self, though that state will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

Great-heart. Yes; Was your father and mother willing that you should become a pilgrim?

Valiant. Oh no! they used all means imaginable to persuade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

Great-heart. Did they shew you wherein this way is dangerous?

Valiant. Yes, and that in many particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me, that there were archers standing ready in Beelzebub's castle, to shoot them who should knock at the wicket-gate for entrance. They told me also of the wood, and dark mountains, of the hill Difficulty, of the lions, and also of the three giants, Bloody-man, Maul, and Slay-good. They said moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of giant Despair, of Doubting-castle, and of the ruin that the pilgrims met with there. Farther, they said, I must go over the enchanted ground, which was dangerous. And that, after all this, I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the celestial country.

Great-heart. And was this all?

Valiant.

Valiant. No; they also told me, that this way was full of deceivers, and of persons that lay in wait there to turn good men out of their path.

Great-heart. But how did they make that out?

Valiant. They told me, that Mr Worldly-wise-man did lie there in wait to deceive.

They also said, that there was Formality and Hypocrisy continually on the road. They said also, that Bye-ends, Talkative, or Demas, would go near to gather me up: that the flatterer would catch me in his net; or that, with Green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you, This was enough to discourage thee; but did they make an end here?

Valiant. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turnaway, and old Atheist, with several more; who they said had some of them gone far to see what they could find, but not one of them found so much advantage by going, as amounted to the weight of a feather.

Great-heart. Said they any thing more to discourage you?

Valiant. Yes, they told me of one *Mr Fearing*, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also, that Mr Despondency had like to have been starved therein; yea, and also (which I had almost forgot) Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot farther; however, it was smothered up.

Great-heart. And did none of these things discourage you?

Valiant. No; they seemed as so many nothings to me.

Great-heart. How came that about?

Valiant. Why, I still believed what Mr Tell-true had said, and that carried me beyond them all.

Great heart. Then this was your victory, even your faith?

Valiant. It was so, I believed; and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place:

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*Who would true valour see,
Let him come hither ;
One here will constant be,
Come wind, come weather :
There's no discouragement
Shall make him once relent,
His first avow'd intent,
To be a pilgrim.
Who so beset him round
With dismal stories,
Do but themselves confound ;
His strength the more is.
No lion can him fright ;
He'll with a giant fight,
But he will have a right,
To be a pilgrim.
Hobgoblin, nor foul fiend
Can daunt his spirit ;
He knows, he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
To be a pilgrim.*

By this time they were got to the Inchantèd Ground, where the air naturally tended to make one drowsy ; and that place was all grown over with briars and thorns, excepting here and there, where was an Inchantèd Arbour, upon which if a man sits, or in which if a man sleeps, it is a question, say some, Whether ever he shall rise or wake again in this world ? Over this forest therefore they went, both one and another, and Mr Great-heart went before ; for that he was the guide ; and Mr Valiant-for-truth, he came behind, being rear-guard, for fear, lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand ; for they knew it was a dangerous place. Also they cheered up one another, as well as they could ; Feeble-mind, Mr Great-heart commanded should come up after him, and Mr Despondency was under the eye of Mr Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all ; so that they could scarce, for a great while, one see the other. Wherefore they were forced, for some time, to feel for one another by words ; for they walked not by sight.

But any one must think, that here was but sorry going for the best of them all ; but how much worse for the women and children,

dren, who both of feet and heart were but tender. Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling-house, wherein to refresh the feeble sort. Here therefore was grunting, and puffing, and sighing: While one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire: While one cries out, I am down; and another, Ho, where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an arbour, warm, and promising much refreshing to the pilgrims: for it was finely wrought above head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop here. Yea, for ought I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called, *The Slothful's Friend*, on purpose to allure, if it might be, some of the pilgrims, there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now though, when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark

he was put to a stand: But he had in his pocket a map of all ways leading to or from the celestial city; wherefore he struck a light, (for he never goes also without his tinder-box), and takes a view of his book or map, which bids him be careful in that place, to turn to the right hand. And had he not here been careful to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then

Then thought I with myself, who that goeth on pilgrimage but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take?

God's book.

They went on then in this Inchaned Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were *Heedless* and *Too-bold*. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on, and leave them in their sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each by his name, (for the guide it seems did know them); but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, When I awake, I will seek it again. You know when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage, twenty to one but they are served thus: For this Inchaned Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Inchaned Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can awake them.

E c

Then

*The light of
the word.*

Then the pilgrims desired with trembling to go forward, only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lanthorn. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great.

But the children began to be forely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind arose that drove away the fog, so the air became more clear.

Yet they were not off (by much) of the Inchaned Ground, only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, of one that was much concerned. So they went on, and looked before them; and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up, and

*Stand-fast
upon his knees
on the In-
chaned
Ground.*

began to run towards the celestial city. Then Mr Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the celestial city. So the man stopped, and they came up to him. But so soon as Mr Honest saw him, he said, I know this man. Then said Mr Valiant-for-truth, Prithee, who is it? It is one, said he, who comes from whereabouts I dwell, his name is *Stand-fast*; he is certainly a right good pilgrim.

So they came up to one another; and presently *Stand-fast* said to old Honest, Ho, Father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr *Stand-fast*, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr *Stand-fast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said *Stand-fast*. Think! said Old Honest, What should I think? I thought we had an honest man upon the road, therefore should have his company by and by. If you thought not amiss, [said *Stand-fast*], how happy am I? but if I be not as I should, it is I alone must bear it. That is true, said the other; but your fear doth farther confirm me, that things are right betwixt the Prince of pilgrims and your soul; for, saith he, "Blessed is the man that feareth always."

Valiant. Well, but brother, I pray thee tell us, what was it that

was

was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee? or how?

Stand-fast. Why, we are, as you see, upon the Incharited Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage, had here been stopt, and been destroyed. I thought also of the manner of death with which this place destroyeth men. Those that die here die of no violent distemper; the death which such die is not grievous to them: for he that goeth away in a sleep begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

What it was that fetched him upon his knees.

Hon. Then Mr Honest interrupting of him, said, Did you see the two men asleep in the arbour?

Stand-fast. Ay, ay, I saw Heedless and Too-bold there; and, for ought I know, there they will lie till they rot. But let me go on with my tale: As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things, to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as a howlet, and that perhaps the witch knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy: for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was *Madam Bubble*. This set me farther from her; but she still followed me with enticements. Then I betook me, as you see, to my knees, and with hands lifted up, and cries, I prayed to him that had said he would help. So, just as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe she intended no good, but rather sought to make a stop of me in my journey.

Hon. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Stand-fast. Perhaps you have done both.

Hon. Madam Bubble! Is she not a tall, comely dame, something of a swarthy complexion?

Stand-fast. Right, you hit it, she is just such a one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

Stand-fast. You fall right upon it again, for these are her very actions.

Hon. Doth she not wear a great purse by her side? and is not her hand often in it, fingering her money, as if that was her heart's delight?

Stand-fast. It is just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great-heart. This woman is a witch, and it is by virtue of her forceries that this ground is enchanted:
The world. Whoever doth lay his head down in her lap had as good lay it down upon that block over which the ax doth hang; and whoever lays his eyes upon her beauty, is counted the enemy of God. This is she that maintaineth in their splendor all those that are the enemies of pilgrims: Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossip. She is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich; if there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mighty well; she is always at one full table or another. She has given it out at some places that she is a goddess, and therefore some do worship her. She has her time, and open places of cheating; and she will say, and avow it, that none can shew a good comparable to hers. She promiseth to dwell with childrens children, if they would but love and make much of her. She will cast out of her purse gold, like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities; and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Stand-fast. Oh! said Stand-fast, what a mercy is it that I did resist her? for whither might she have drawn me?

Great-heart. Whither! nay, none but God knows. But in general, to be sure she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition.

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth: She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour

neighbour and neighbour, betwixt a man and his wife, between a man and himself, betwixt flesh and the spirit.

Wherefore, good Mr Stand-fast, be as your name is, and when you have done all, stand.

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they brake out and sang:

*What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin,
No living mortal knows.
Some in the ditch spoil'd are, yea can
Lie tumbling on the mire:
Some, though they shun the frying-pan,
Do leap into the fire.*

After this, I beheld until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sounded so melodiously, that they could not sleep, and yet they received as much refreshing as if they slept their sleep never so soundly. Here also all the noise of them that walked in the street was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of shining ones just come to town; by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their sorrow. Then the pilgrims got up, and walked to and fro: But how were their eyes now filled with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them

them with affection : Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims chambers were perfumed while they staid here ; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the celestial city, with matters of great importance, to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was ; so the post presented her with a letter : the contents were, " Hail, good woman ! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in cloaths of immortality, within these ten days."

When he had read this letter to her, he gave her therewith a true token that he was a true messenger, and was come to bid her make haste to be gone. The token was, An arrow sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr Great-heart her guide, and told him how matters were. So he told her, he was heartily glad of the news, and could have been glad, had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey.

So he told her, saying, Thus and thus it must be ; and we that survive will accompany you to the river-side.

Then she called for her children, and gave them her blessing, and told them, that she had read with comfort, the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, She bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and to her children, she called for Mr Valiant-for-truth, and said unto him, Sir, you have in all places shewed yourself true-hearted, " be faithful unto death," and my King will give you a " crown of glory." I would also intreat you to have an eye to my children ; and if at any time you see them faint, speak comfortably to them ; for my daughters, my son's wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr Stand-fast a ring.

Then

Then she called for old Mr Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day, when you set out for Mount Sion, and shall be glad to see that you go over the river dry-shod. But she answered, come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

Then came in that good man Mr Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come.

After him came in Mr Despondency, and his daughter Much-afraid; to whom she said, You ought with thankfulness, for ever to remember your deliverance from the hand of giant Despair, and out of Doubting-castle. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr Feeble-mind, Thou wast delivered from the mouth of giant Slay-good, that thou mightst live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But behold! all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city-gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river-side. The last words that she was heard to say, were, "I come, Lord, to be with thee, and bless thee."

*Her last day,
and manner
of departure.*

So her children and friends returned to their place; for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr Great-heart and Mr Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time, there came a post to the town again, and his business was with Mr Ready-to-halt. So he inquired him out, and said, I am come to thee in the name of him whom thou hast loved and followed, though upon crutches. And my message is to tell thee, That he expects thee at his table to sup with him in his

*Mr Ready-
to-halt sum-
moned.*

his

his kingdom, the next day after Easter : wherefore prepare thyself for thy journey.

Then he also gave him a token that he was a true messenger ; saying, " I have broken the golden bowl, and loosed the silver cord."

After this Mr Ready-to-halt called for his fellow-pilgrims ; and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr Valiant to make his will. And because he had nothing to bequeath to them that should survive him, but his crutches, and his good wishes, therefore thus he said : These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been.

Then he thanked Mr Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say, was, Welcome life. So he went his way.

After this, Mr Feeble-mind had tidings brought him, that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee ; and that in a very little time thou must behold his face in brightness ; and take this as a token of the truth of my message : " Those that look out at the windows shall be darkened."

Then Mr Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, since I have nothing to bequeath to any, to what purpose should I make a will ? As for my feeble-mind, that I will leave behind, for that I shall have no need of in the place whither I go ; nor is it worth bestowing upon the poorest pilgrims : Wherefore, when I am gone, I desire that you, Mr Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest : His last words were, Hold out, faith and patience. So he went over to the other side.

When days had many of them passed away, Mr Despondency was sent for ; for a post was come, and brought this message to him : Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings.

Mr Despondency's summons.

And, said the messenger, that my message is true, take this for a proof. So he gave him a grasshopper to be a burden unto him. Now Mr Despondency's daughter, whose name was *Much-afraid*,
said,

said, when she heard what was done, that she would go with her father. Then Mr Despondency said to his friends, myself and my daughter, you know what we have been, and how troublesome we have behaved ourselves in every company. My will, and my daughter's is, That our desponds and slavish fears be by no man ever received, from the day of our departure, for ever : For I know, that after my death they will offer themselves to others. For, to be plain with you, they are guests which we entertained when we first began to be pilgrims, and could never shake them off after ; and they will walk about, and seek entertainment of the pilgrims ; but for our sakes shut the doors upon them.

His daughter goes too.

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr Despondency were, Farewell night, welcome day. His daughter went through the river singing, but none could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr Honest. So he came to his house where he was, and delivered into his hands these lines :

Thou art commanded to be ready against this day
sevennight, to present thyself before thy Lord, at
his Father's house. And for a token that my mes-
sage is true, " All the daughters of music shall be brought low." Then Mr Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me ; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places ; but Mr Honest in his lifetime had spoken to one *Good-conscience* to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr Honest were, Grace reigns. So he left the world.

Mr Honest summoned.

After this it was noised abroad, that Mr Valiant-for-truth was taken with a summons by the same post as the other ; and had this for a token that the summons was true, " That his pitcher was broken at the fountain." When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's, and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles, who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river-side, into which as he went, he said, " Death, Where is

Mr Valiant-for-truth summoned.

thy sting?" And as he went down deeper, he said, "Grave, Where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr Standfast. This Mr Standfast was he that the pilgrims found upon his knees in the Enchanted Ground.

And the post brought it him open in his hands. The contents whereof were, That he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr Standfast was put into a muse. Nay, saith the messenger, you need not doubt of the truth of my message, for here is a token of the truth thereof: "Thy wheel is broken at the cistern." Then he called to him Mr Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me intreat you, at your return, (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of the holy pilgrims), that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy arrival to this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears for them; of which it will suffice, if you acquaint them, if peradventure they may prevail.

When Mr Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr Standfast, when he was about half way in, stood a while, and talked to his companions that had waited upon him thither: and he said,

This river has been a terror to many, yea, the thoughts of it also have often frightened me; now methinks I stand easy, my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me,

I have formerly lived by hearſay and faith; but now I go where I ſhall live by ſight, and ſhall be with him in whoſe company I delight myſelf.

I have loved to hear my Lord ſpoken of, and where-ever I have ſeen the print of his ſhoe in the earth, there have I coveted to ſet my foot too.

His name has been to me as a civet-box; yea, ſweeter than all perfumes. His voice to me has been moſt ſweet; and his countenance I have more deſired than they that have moſt deſired the light of the ſun. His words I did uſe to gather for my food, and for antidotes againſt my faintings. He has held me, and hath kept me from mine iniquities; yea, my ſteps have been ſtrengthened in his way.

Now, while he was thus in diſcourſe, his countenance changed, his ſtrong man bowed under him: and after he had ſaid, Take me, for I come unto thee, he ceaſed to be ſeen of them.

But glorious it was to ſee how the open region was filled with horſes and chariots, with trumpeters and pipers, with ſingers and players on ſtringed inſtruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Chriſtiana's children, the four boys that Chriſtiana brought, with their wives and children, I did not ſtay where I was till they were gone over. Alſo ſince I came away, I heard one ſay, they were yet alive, and ſo would be, for the increaſe of the church in that place where they were, for a time.

Shall it be my lot to go that way again, I may give thoſe that deſire it an account of what I here am ſilent about. Mean time I bid my reader

FAREWELL.

The PILGRIM'S PROGRESS

from this world to that which is to come.

Delivered under the similitude of a dream.

Shewing the several dangers and difficulties he met with, and the many victories he obtained over the world, the flesh, and the devil: Together with his happy arrival at the celestial city, and the glory and joy he found, to his eternal comfort.

PART III.

The Preface to the Christian Reader.

READER,

IN this book is set forth a tedious pilgrimage, through the many dangerous hazards of the wilderness of this world, to the heavenly Canaan of eternal rest and peace: in which, though in the similitude of a dream, is lively represented the state of our Christian warfare; wherein, fighting valiantly under the banner of Christ, the great Captain of our salvation, we shall assuredly overcome our spiritual enemies, and be victorious conquerors over those temptations that beset frail human nature, and would hinder us from leaving, in a good time, the city of Destruction, (which is this world, and its fruitless pleasures, cares, and incumbrances), to journey towards the heavenly Jerusalem, which is the true centre of our endless happiness in the fruition of unspeakable and soul-ravishing joys, that know no date nor consummation.

This has been, in the former as well as present age, a way of writing that has been extremely taking, representing to the mind things that command our most serious thoughts and attention, and work more upon the minds of men than if delivered in plainer terms: however, to the discerning Christian, there is nothing in this that is obscure or difficult to be understood, nothing but what is grounded upon sacred truths, and the mercies of God in Jesus Christ, held forth to us by his assured word.

It

It is a piece so rare, and transcending what has hitherto been published of this kind, that I dare, without any further apology, leave it to the censure of all mankind, who are not partial or biased: and so, not doubting but it will render comfort and delight, I subscribe myself, as heretofore, your soul's hearty well-wisher and fellow-labourer in the vineyard of our Lord Jesus Christ,

J. B.

To his worthy friend the author of the Third Part of the Pilgrim's Progress, upon the perusal thereof, &c.

THough many things are writ to please the age,

Amongst the rest for this I dare engage,
Where virtue dwells, it will acceptance find,
And, to your Pilgrim, most that read, be kind.

But all to please would be a task as hard,
As for the winds from blowing to be barr'd.

The pious Christian, in a mirror, here
May see the promis'd land, and without fear

Of threaten'd danger, bravely travel on
Until his journey he has safely gone,

And does arrive upon the happy shore,
Where joys increase, and sorrow is no more.

This is a dream not fabl'd as of old;

In this express the sacred truths are told

That do to our eternal peace belong,

And, after mourning, changes to a song

Of glorious triumphs, that are without end,

If we but bravely for the prize contend.

No pilgrimage like this can make us blest,

Since it brings us to everlasting rest:

So well in every part the sense is laid,

That it to charm the reader may be said,

With curious fancy, and create delight,

Which to an imitation must invite.

And happy are they that through stormy seas

And dangers seek adventures like to these!

Who sell the world for this great pearl of price,

Which, once procur'd, will purchase paradise!

He who in such a bark does spread his sails

Needs never fear at last these prosp'rous gales,

That will conduct him to a land where he

Shall feel no storms, but in a calm shall be;

Where,

Where, crown'd with glory, he shall sit and sing
 Eternal praise to his redeeming King,
 Who conquer'd death, despoil'd him of his sting.

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So wishes your faithful friend,

B. D.

These lines are humbly recommended to the Reader, written upon the perusal of this book, &c.

IN reading of this book, I plainly find
 The thoughts are suited to the author's mind :
 For he, who virtue loves, of virtue speaks,
 And the strong chains of vice with courage breaks.
 What here at first seems clouded, soon reveals
 The pilgrim's joys, which he no more conceals ;
 But still he tries his patience and his love,
 To travel tow'rd the kingdom that's above.
 Some interposing fears have time to reign ;
 But, those by faith expell'd, his soul again
 Clears up, and, like the bow that paints the skies
 After a shower, (on which mankind relies
 As a sure pledge the deluge shall no more
 Make all one boundless sea without a shore),
 Gives certain hopes that heaven's anger's past,
 And he his lot in a blest land has cast.
 You write so plainly, that the weakest mind
 Under similitudes may comfort find.
 A guide you give, that by the hand doth lead
 Those pilgrims that the heavenly roads do tread,
 And tells them always where the danger is,
 How to step over, or to wisely miss,
 The stumbling-blocks that Satan daily lays,
 To overthrow them that mind not their ways :
 So being bruised against rocks of despair,
 Or doubt or fear, they know not how nor where,
 They faint and languish in the middle way,
 Or back to Egypt haste without delay,
 Preferring darkness to the glorious day }
 They were approaching. This book has my voice,
 And is of all in this kind the most choice.
 Peruse it well, and you will find it reach }
 From earth to heaven, in what it well does teach : }
 If you'd be blest, then mind what it does preach. }

L. C.

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The PILGRIM'S PROGRESS:

P A R T III.

AFTER the two former dreams concerning Christian and Christiana his wife, with their children and companions pilgrimage from the city of Destruction to the region of glory, I fell asleep again, and the visions of my head returned upon me. I dreamed another dream, and behold there appeared unto me a great multitude of people, in several distinct companies and bands, travelling from the city of Destruction, the town of Carnal Policy, the village of Morality, and from the rest of the cities, towns, villages, and hamlets, that belong to the valley of Destruction; for so was the whole country called that lay on this side of the wicket-gate which the man Evangelist shewed unto Christian, and so was also that country called that was situated wide of the gate, on the right hand and on the left, extending itself along by the walls and borders of that region, wherein lay the way to the heavenly country. This was the name of that province, even the *valley of Destruction*.

Now I saw in my dream, that all the highway-roads and lanes that led from the valley of Destruction towards the gate of the way of life were full of people, who were travelling towards that gate; and some of them walked along very vigorously; others halted and grew weary, through the violent heat of the season, which made them even ready to faint, for it was in the hottest time of all the year, and the sun burnt up the herb of the field, and scorched the poor travellers so, that many of them were forced to sit down and rest themselves; and, in the night time, many of them returned back again to their old habitations; others, more hardy than the rest, went on till they came to the Slough of Despond, where Pliable forsook Christian, and there, falling into the filth and mire of that place, were so disheartened, that they returned in whole droves to their own dwellings again; and very few there were that would venture through the slough; yet some got very dexterously over the steps, without being in the least bemired; whilst others, through ignorance or heedlessness, missing those steps, were forced to wade through the dirt, which was very deep, and made their passage exceeding painful; but at length, with much ado, they weathered the

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persecution.*

the point, and mastered the difficulties of that horrid quagmire, and got safe upon dry ground.

Among the rest of these travellers that got over this slough, I saw a young man, of an amiable countenance, walking by himself, after he got clear of the slough; but he was all over bedaubed with the filth of that place, which made him go very heavily on; for what with struggling to get through, and what with the dismal apprehension he lay under during his passage, he was extremely weakened, his joints were loosened; besides, it was the nature of the dirt of this place, to cause a trembling and disorder in the limbs of those that were defiled with it, and to whatsoever part of their body it stuck, there it would do them some injury. Now the young man being all overclammed with it, he went a very slow pace, his head hanging down, his hands quivering, and his feet tripping at the least unevenness and ruggedness in the way; and a speck or two of the dirt being spattered near his eyes, made him dim-sighted; so that he groped along like one that is blind, and sometimes stepped out of the path.

In this condition he was, when at length I saw in my dream that he sat down upon the ground to bemoan his sad estate, and he wept very bitterly; and behold a bright cloud hovering over his head, which gradually descending overshadowed him, and out of the cloud a hand was reached forth, which with the tears that ran like rivers from his eyes, washed the dirt off his face and his whole body, so that in a moment (as it were) his sight and his strength were restored to him again, and a voice came out of the cloud, saying, "Son of man, go on in the strength of the Lord thy God." So he was mightily comforted and refreshed after this, and began to rouse up himself, being more nimble and active, more vigorous and strong, than ever he was before; and, his eyes being healed also, he clearly saw the shining light that Evangelist shewed to Christian. Then he tripped along over the plain, and made direct up to the shining light, by means of which he quickly found the wicket-gate, at which he knocked aloud, minding what was written over the gate, *viz.* "Knock, and it shall be opened."

Now, I saw in my dream, that, as soon as he had knocked at the wicket-gate, a whole shower of arrows were shot at him from the castle of Beelzebub; so that he was wounded in several places, and extremely frightened at the adventure; which made him knock again and again very hard, for fear those that shot at him should come and kill him outright, before he could get in; but presently, to his great comfort, the gate was opened to him; and when he that opened the gate saw the arrows stick in his flesh, he bid him haste in, for fear of more danger. So he stepped in, and made obeisance to the man that opened the gate, for he seemed to be a person worthy of reverence, by his grave countenance and composed

composed behaviour; so he spake to the man whose name was *Good-will*, and said, Sir, having heard of the fame of the heavenly country, and being informed by several travellers, that the way to it was by this gate, I, being weary of living in the valley of Destruction, and earnestly desirous to see that region of bliss, humbly made bold to knock at this gate, which you have been graciously pleased to open to me; for which high favour I return you my humble and hearty thanks; but as I stood at the gate, after I knocked the first time, I was shot with these arrows which you now see sticking in my flesh; and I fear I am mortally wounded, for my spirits fail me, and there is a mist before my eyes; and with that he fell at *Good-will's* feet, begging him to tell where he might find one that had skill to probe his wounds, and cure them, if not mortal. So *Good-will*, taking compassion on the young man, asked his name. My name, replied the young man, is *Tender-conscience*; I was born and bred in the town of *Vain Delights*. Then *Good-will* having registered the young man's name, he wrote a certificate, and gave it him, bidding him deliver it at the next house, which was the house of the Interpreter; withal shewing him the way to it, for it was but a little way off from the gate: There, says he, you will find a remedy for your wounds, and see many glorious things.

Then I saw in my dream, that *Good-will* gave to *Tender-conscience* a strong crutch made of *lignum vite*, or the *tree of life*, to rest himself upon, and ease his feet as he went along, he having nothing before in his hand but a weak twig of vain opinions, which he gathered from the tree of knowledge, growing on the banks of the waters of confusion. This weak reed was all the staff that *Tender-conscience* leaned upon in his journey; till such time as *Good-will*, bidding him throw it away, gave him the aforesaid strong crutch, which he bid him be sure not to part with, for that it should be of singular use to him all the way, and especially now when he was wounded, for that it had a particular virtue to stay the bleeding of wounds. So *Good-will* having given *Tender-conscience* ample directions to find the way, bade him farewell, and left him to go forward on his journey.

Then *Tender-conscience* began to pluck up his spirits, being much comforted, eased, and supported by the crutch which *Good-will* had given him: For no sooner was he in possession of it, but his wounds abated in bleeding; and by that time it grew warm in his hand, it sent forth a certain odoriferous perfume, which exceedingly refreshed his spirits, and he found himself grow stronger and stronger by the healing virtue of this wonderful crutch. Then travelled he, till at length he arrived at the house of the Interpreter, where knocking at the door, one presently opened, and asking his business, *Tender-conscience* made answer, I would speak with the

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Interpreter,

Interpreter, who, I understand, is the master of this house. So he called the Interpreter, who came forthwith to Tender-conscience, and demanded what he would have.

Tender-con. Sir, said Tender-conscience, I was recommended to you by one Good-will, who keeps yonder wicket-gate. For travelling from the town where I was born, in the valley of Destruction, toward the region of life, I came to the wicket-gate, as I was directed; and, as soon as I had knocked there, I was shot with these arrows that you see now sticking in my flesh; and, when the gate was opened, I made my condition known to Good-will, and told him, I was afraid some of my wounds were mortal, desiring him to acquaint me where I might find a physician; so he recommended me to you, giving me this certificate of his hand, and bidding me deliver it unto you, assuring me, that in this place I should find a remedy for my wounds, and see many glorious things: He likewise gave me this strong crutch which you see in my hand, which has afforded me great comfort and assistance, by refreshing my fainting spirits, supporting me in the way, and putting a stop to the excessive bleeding of my wounds: But it is from you that I hope for the finishing of my cure.

Interpreter. Welcome, young man, said the Interpreter, after he had read the certificate; come in, and partake of the good things of this house, and before you go away, I hope to see you whole and sound. So he conducted him into a parlour, and asked him several questions concerning his country, and the manner of his life there; to all which Tender-conscience made particular answers, giving him an exact account of his education, and how he had spent the time of his youth till that day: After which the Interpreter narrowly searched the wounds which he had received by the arrows that day, and applied a sovereign balsam to them, whereby Tender-conscience became straightways whole and sound; and the Interpreter caused the arrows that he had pulled out of his body to be laid up safe, as a memorial of his narrow escape from death. Then he carried him into the dining-room, and entertained him at a rich yet frugal banquet, feasting him with the best restoratives in the world; for he considered that Tender-conscience was weak and feeble, and had a tedious journey to go, therefore he judged it necessary to treat him with diet of strong nourishment, that he might be the better enabled to undergo the hardships of travel in that tiresome road.

After the banquet was over, he carried him into the several apartments of the house, and shewed him all the excellent things which Christian, and Christiana his wife, with their children and companions, saw in this place. And when it grew towards the going down of the sun, he conducted Tender-conscience into the dining-room, where they took a moderate repast together, and spent the
residue

residue of that evening in profitable discourse, the Interpreter taking that opportunity to inform him fully of the laws and customs of that country, and to instruct him in his way, with directions what company he should keep or avoid, and how he should behave himself all along the road. Then he shewed him to his chamber, and left him to his repose.

The next morning, by break of day, Tender-conscience arose, and prepared for his journey; and the Interpreter, having performed all the good offices of complete hospitality, told him, he would bear him company a little way; which kind offer Tender-conscience gladly embraced, both because he was a stranger altogether in those parts, and because he was in love with the Interpreter's good conversation. So they walked out together, and taking their way over a large corn-field, through which there lay a path into the high-road from the Interpreter's house, they came to a lane, on each side of which there stood a manor-house, with lands belonging to each of them.

Then Tender-conscience took notice, that the grounds of one farm were all in a flourishing and prosperous condition, a plentiful crop of corn, lovely fat pastures, and those well stocked with cattle, the fences every where strong and close, and all things in exceeding good case: Whereas, on the other side, the opposite farm lay at sixes and sevens, (as the old saying is), some part of the ground was overgrown with nettles, briars, and thorns, and all manner of unprofitable weeds; the other part was uncultivated, and lay covered with stones, the fences down, and wild beasts browsing up and down on what they could find; all things lying at rack and manger, so that there was not the least sign of a future harvest. At which Tender-conscience greatly marvelled, and asked the Interpreter the reason why there was so great a difference between the two farms, since lying so close together, the one was a daily reproach to the other. To which the Interpreter replied, He that owns that farm on the right hand, which you behold in so fair and flourishing a condition, is the King's tenant, as likewise is the other, for both the manors belong to the King of the country. Now upon a time the King taking his progress this way, and being informed that he had two fair farms in this place untenanted, and that, for want of looking after, they were both run to ruin, (for at that time they were both alike), he put them presently into the hands of these two men who live in them now; telling them withal, for their encouragement, that they should not only live rent-free, (saving some homage to be paid at his court), but should also be removed to palaces of inestimable dignity and value, provided they would but be industrious, and cleanse the farms, and improve them with the best husbandry they could, because he loved not that any of the

crown-lands should run to ruin. So these two men were put in possession of the farms; each had his house and lands apart.

Now the man on the left hand taking a survey of his new farm, and finding it all overgrown with weeds and briers, covered with stones, the fences down, wild beasts ranging up and down in the grounds, and all things like a wilderness, he sat down and folded his arms, despairing ever to cleanse his farm, or bring it into any order, so he fell to rioting and drunkenness, to gaming and wantonness, never regarding his farm, or so much as once thinking of it; so that he is run deeply in debt, and has lost his reputation among all his neighbours: and unless he speedily take up, and set himself to cleansing and manuring his farm, he will certainly fall into the King's displeasure, who will cast him into prison for neglecting his farm, (for so he threatened them at the first), whence he cannot escape till he has made full satisfaction to the King for his heinous offence.

But, on the contrary, the tenant on the right hand having surveyed his farm, in like manner as the other did, and finding it in the same condition, all run to ruin and disorder, he considered with himself the great favour he had received in being intrusted with one of the King's farms, and how heinous a crime it would be to slight such a benefit as was proposed to him, both for the present and future, if he would improve his gift. Then he considered likewise, that though it was a great farm, and all in a manner like a wilderness, yet, by endeavouring every day to cleanse it, in time he should compass the whole.

These considerations made him set about it with all speed, and he began by little and little to weed, and remove the stones off from the ground; and so, by daily labouring at it, he at length reduced it to this good order you see it in now; and he is in assured hopes of obtaining the King's promise, and of being removed to a more noble and honourable station.

In my opinion, said Tender-conscience, the farmer on the left hand is very much to blame, in neglecting so fair an opportunity of raising himself: Had he but followed the steps of his opposite neighbour, and done something every day toward the cleansing of his farm, he might by this time have reaped the benefit of it, and had the returns of plentiful crops, besides the continuance and increase of the King's favour, who would, no doubt, in time have been as good as his word, and preferred him to some higher dignity.

Inter. Just such, said the Interpreter, is the condition of you travellers, who come from the valley of Destruction, and are going to the region of life and glory: the King of that place only requires of you to husband well his gifts and graces, to improve your talents, and persevere to the end of your pilgrimage, and then you will

will be translated to eternal mansions. Now the way to do this is not to be discouraged with the length of your journey, nor frightened with the apprehensions you may have of the difficulties to be overcome, and the dangers to be encountered by the way ; but you must arm yourself with a firm resolution to go through all, making some progress every day ; for to stand still, is to go back ; and therefore, like the wise and industrious farmer on the right hand, who every day weeded and stoned some part of his grounds, so must you daily go on, and gain ground ; thus like him you will in due time perfect your labour and travel, and finish your course with joy. The Interpreter gave him many more good counsels and admonitions as they walked along, till they came to the high way that was fenced in on either side with the wall of salvation ; and there the Interpreter gave to Tender-conscience the King's royal pass, signifying to him, that it would be of singular use to him throughout his journey to the heavenly country : So wishing him a prosperous journey, and eternal happiness, he bid him heartily farewell.

Then I saw in my dream, that Tender-conscience wept when he was to part with the Interpreter, being ravished in spirit with inexpressible love to his company, forasmuch as he had healed his wounds, entertained him most courteously, shewed him many excellent and glorious things, and given him the King's warrant or pass, whereby he should be enabled to travel more securely and quietly to the region of life : besides, he was naturally very affectionate, and could not brook a separation from such a friend without bursting into tears. But at length, overcoming his passions, he set forward on his journey, and came to the place where the cross stood, where Christian's burden fell from off his back, and, tumbling into the sepulchre, (which was at the bottom of the rising ground whereon the cross stood), was there buried.

Now I saw in my dream, that hard by the cross were built two houses ; the one was called *the house of Mourning*, and the other was called *the house of Mirth*, and they were situated on each side of the cross ; the one on the right hand, and the other on the left. Now, as Tender-conscience kept the path up the hill, there came out of the house of Mirth some young men to meet him ; and they spake to him, saying, Whence comest thou, and whither art thou going ? Then Tender-conscience made answer, I am come from the valley of Destruction, and am going to the heavenly city, the region of life and glory ; but I perceive it grows late, and I am a stranger in the way, and therefore would gladly take my repose this night somewhere hereabouts, if I might find so much favour among any of the inhabitants of this place. Then the young men made answer, and said, There are none but these two houses which thou seest in all this parish that give entertainment to strangers ;
and

and if thou wilt go along with us to yonder house, (pointing to that on the left hand), there thou wilt find good usage, merry company, and all things that your heart can wish for ; and in the morning we will travel along with you, for we only lodge there to-night, and in the morning will set forward toward the heavenly city. By such enticing words and persuasions as these they prevailed upon Tender-conscience to go along with them ; but, as he drew near to the house, he heard a great noise, as of them that make merry, singing, dancing, and playing upon musical instruments, with much laughter ; at which Tender-conscience was greatly astonished ; but as he came up to the house, he saw written over the door these words, " This is the house of Mirth." Then he remembered the words of the wise man, Eccles. vii. 2. 4. " That it is better to go to the house of mourning, than to go to the house of feasting : " and again, " The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth."

So he asked the young men, what that house was called on the other side of the cross, and they told him it was called *the house of Mourning*. Moreover they railed and scoffed at the people that lived in it, and told him that none but a few dull phlegmatic fools ever frequented it : but Tender-conscience weighed more the words of the wise man than their slanderous tongues, and told them he would go seek a lodging at the house of Mourning. Then they laughed at him, and called out the rest of their companions to deride him ; but he departed from them, and passed by the cross, at the sight of which he was transported with unspeakable love, grief, compassion, and such-like affections, the young men and their companions all the while following him and making a mock at his tenderness ; and as he wept at the foot of the cross, they fell a laughing, ranting, and roaring, till at length he rose up and made haste to go to the house of Mourning ; where he was no sooner arrived, but two grave, yet comely women bid him kindly welcome, saying to him, We saw how you were like to be seduced into the house of Mirth, and were rejoiced to behold your resolution not to enter into that seat of vanity ; we also saw your constancy in withstanding their taunting scoffs and mockery, and how you were not ashamed of the cross, but the sight of it pierced your heart with divine love, and caused your eyes to pour out rivers of tears, while those profane wretches laughed you to scorn ; all this we beheld with great satisfaction : and now come in, thou blessed of the Lord, and rest in this place till to-morrow, and then thou mayest go in peace. So Tender-conscience went in along with the courteous matrons, who washed his feet ; and having refreshed him with a morsel of bread and a little wine, with a few figs, raisins, and almonds, they fell into discourse about the person who suffered death on the cross ; and the eldest matron spake to this effect.

Eld.

Eld. Mat. How vain and profane are those poor wretches who despise the cross of Christ, and are become bitter enemies both to him and his sufferings ! They profess to believe in God and worship him, yet at the same time give both him and themselves the lie in their practice : they profess to believe Christ crucified for our sins, yet at the same time they crucify him themselves afresh, and put him to an open shame. They lay an embargo on their faith, and suffer it not to launch beyond the narrow limits of their senses ; and taking up their religion on the credit of flesh and blood, their carnal passions are made the standards of its practice ; and whatsoever thwarts their lusts, is banished their conversation. Hence it comes to pass, that what at first was esteemed dull and unpleasing, was by degrees slighted and neglected, till at length it is become the object of their derision and scorn, as you see experimented in the house of Mirth this evening.

Young Mat. And that which is the more surprising is, that these very persons pretend to be honourers of the cross, and disciples of Christ Jesus : their house is built as near the cross outwardly as ours is, and yet at the same time they are enemies to those who tread in the steps of him who suffered that ignominious death for our sakes.

Tender-con. Ay, said Tender-conscience, the three young men told me they were going toward the heavenly city as well as I, and if I would repose myself in the house of Mirth this night, they would bear me company on the morrow : but as soon as they perceived that I would seek a lodging in the house of Mourning, they turned their compliments into scoffs, their pretended civility into real rudeness, and their feigned pious purposes into open profaneness ; railing at you and your house, and all your guests ; deriding and laughing at me for a fool and madman ; like those Greeks, to whom the cross of Christ was foolishness, and all who took it up, or bore any affection to it, were esteemed as the offscourings of all things. Such was my entertainment among them ; for whereas before they were merry in the house, singing, dancing, and playing on instruments of musick, so soon as the three young men gave intimation to them of my design, they forsook their melody, and came running out of the house to mock and deride me, ranting and roaring, and raising great laughter, while I sat weeping by the cross.

Eld. Mat. It is worth one's observation, to see by what degrees men arrive at that ridiculous vanity, as well as notorious impiety. First, they let loose the reins to their wanton humour in trivial and small matters, delighting in nothing so much as a jest or droll in common and ordinary conversation : thus having habituated and used themselves to a jocular vein, they can hardly forbear to play the wags with things of more serious importance, as the affairs of justice, and the public state ; then, being as it were steeled and hardened in this wanton humour, they at last fall to mocking and jest-
ing

ing at the most holy and religious things, verifying the saying of the wise man, "He who contemns little things shall fall by little and little." Certainly vain mirth and excessive laughter do but raise a dust in the eyes of the soul, and interrupt her more serene and steady prospect of better things, and the most innocent jests may be reckoned like mushrooms, which well ordered and spiced may do no harm, but can do no good. Whatsoever habit the soul gets, it is hard to remove it; and the habit of excessive laughter is most difficult to be overcome, because it is a faculty essential to our nature to laugh; and he that gives way to it, and to common jesting, betrays his mind to an unmanly likeness and an habitual vanity, which afterwards he will find it difficult to root out. And therefore, reasonable was the advice of the holy Apostle Paul, when he counselled the Ephesians, Eph. v. 4. to avoid foolish talking and jesting; and the Thessalonians, 1 Thess. v. 22. to abstain from all appearance of evil. Now what was said to them, no doubt, was written for our instruction; and all Christians are obliged to observe their sage counsels in this as well as other matters, and not to pick and chuse what precepts and counsels we please to obey, as if we could compound with God for the quarter or half performance of his will. And though this prohibition of vain jests and foolish mirth seems to be of small moment with some, yet it is good to observe every title of the word of God with great reverence. And you have done the part of a wise man in forsaking the house of Mirth, and coming to the house of Mourning: for they think this life to be but a pastime, or a market for gain, Isa. v. 12. 13. "They drink wine in bowls, the harp and the viol, the timbrel and pipe, are in their feasts; but they regard not the work of the Lord, neither consider they the operation of his hand. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, shall descend into it."

Young Mat. Neither is it less worthy of remark, by what artifices and misrepresentations the people belonging to the house of Mirth do endeavour to frighten travellers from coming to our house, bringing an ill name upon it, and telling them we are sad melancholy folks, nothing to be heard here but sighing, lamenting, and groaning; and that many poor travellers have been driven to despair in this place, and made away with themselves: whereas there is nothing of this true; for our sorrow is not worldly sorrow which bringeth death, but mourning and repentance unto life, which needeth not to be repented of. In our sighs we rejoice, and in our tears we smile, as it is written, "They that sow in tears shall reap in joy." And the deepest of our groans are but forerunners of the soul's triumph over sin and death; and there is so near a neighbourhood betwixt this kind of grief and the most exalted pleasure, that

that it is hard to distinguish between the one and the other. While our eyes rain tears, the clouds that cause them are scattered from our hearts; and that very tempest of sighs and groans, which threatens to rend our breasts in pieces, does but sweep and cleanse the air of our souls, and renders it more calm and serene than it was before: thus springeth light from darkness, peace from war, and life from death. And so far is this home from leading any unto despair, or to be the occasion of any destroying themselves, that, on the contrary, many that have come from the house of Mirth in that condition, when their means were all spent in rioting and vain mirth, have desired harbour with us, and in a little time have recovered their judgement, reason, and sense again, and have gone away full of comfort and satisfaction.

Now by this time it grew late, and they broke up company, causing one of the household to shew Tender-conscience to his lodging, having wished him a good repose. He returned them hearty thanks for their good counsel and edifying discourse, took his leave for that evening, and went to rest. In the morning he rose early, and prepared for his journey, being extremely pleased with the entertainment he found in this place; so that he burst out a singing, in his chamber:

*Blessed be God who travellers doth guide,
And with his wings doth them from dangers hide.
My foot had well nigh slipt, when I was led
Within the house of Mirth to take a bed:
But better things rememb'ring, I retir'd,
As I was by the grace of God inspir'd:
They laugh'd, I wept; they mock'd, while I did wail;
And at the house of Mourning they did rail.
The house of Mourning solid joys does bring,
Whilst that of Mirth behind it leaves a sting.*

Now whilst he was singing these last words, he heard a great noise without; and looking out from the window, he saw several that belonged to the house of Mirth, who had beset the house of Mourning, and demanded to have the man delivered to them that came in there the last night. This put Tender-conscience into no small fright, so that he fell to prayer; and behold three shining ones appeared to him, and bid him be of good cheer, for they would deliver him out of his enemies hands. Then one of them breathed on him, saying, "Be thou changed;" and he was immediately transformed, and became a new creature; and his face, which before looked meagre and pale, now became ruddy and shining, his eyes sparkling like diamonds, so that those who had seen him before could not know him now. Then the second presented him with a change of raiment, clothing him in a white robe; where-

as before he was in a crimson-coloured garment. The third also set a mark in his forehead, giving him such a roll, with a seal upon it, as Christian had given to him. So the three shining ones pronounced a blessing on him, and bid him go away in peace, for that no evil should befall him. Then Tender-conscience acquainting the matrons with what had happened to him, and taking his leave of them, went boldly out with his crutch in his hand, and passed through the midst of the liers-in-wait, and no man knew him, or had power to say, Who art thou? but he departed from them in peace, as the shining ones had foretold him.

Then I saw in my dream, that Tender-conscience walked a great pace, till he was out of sight of the house, and of the liers-in-wait; for he had still some dread remaining upon him, which spurred him on to hasten out of their reach. Thus he walked till he came to the foot of the hill Difficulty; and having drank nothing that day, he stooped down and drank of the spring that ran by the bottom of the hill; then he sat down a-while, and considered which way to go; for there were three paths, one right up the hill, and the other two went round by the bottom of the hill to the right hand and to the left. That path which went straight up the hill was very steep and cragged, and that which went round the bottom on the left hand was broad and even, curiously shaded with rows of trees on each side, and the springs winding along by the path-side, which was very pleasant and inviting; and the path on the right hand was also smooth and even, shady and pleasant, and seemed to wind about upwards; so that Tender-conscience thinking this path would bring him to the top of the hill as well as the steep one, he made choice of it. Now the name of this path was *Danger*, and the name of the other on the left hand was *Destruction*; so he went in the path of *Danger*, which brought him up round by the side of the hill into a great wood, which he entered, the path leading him through the middle of the wood. Now the wood seemed very pleasant and delightful at the first entrance; the birds singing in the trees, and the wind rustling the leaves, made a very sweet harmony, and the path was green and smooth; but as he walked further in, the trees overshadowed it, and stood so thick, that it seemed dark and dismal; moreover he heard the howlings and roarings of wild beasts, for the wood was infested with wolves, bears, leopards, dragons, and other fierce creatures of prey, which made Tender-conscience to tremble for fear, and his heart failed within him; so that he immediately returned again by the same way by which he came in; and he ran as fast as he could till he got clear back again out of the wood, and then he slackened his pace by degrees, till at length he came to the spring at the bottom of the hill Difficulty; and there he sat down again to consider which way he should go, or what course to take. At length, with much musing, he called to mind that saying, "Narrow is the way that leadeth

leadeth to life, and few there be that find it." And again, "Broad is the way that leads to death, and many there be that enter in thereat." So he viewed the path that led directly up the hill, and it was exceeding narrow; and the other two paths that went round by the bottom were very broad: upon which he presently concluded, that he must take the steep and narrow path, how difficult soever it seemed to flesh and blood. So up he went, panting and gaping for breath, so tiresome was that way; and by that time he had got half way up the hill, he was very much spent, and grew so faint and giddy, by reason of the great height and steepness of the ascent, that he was ready to tumble down backwards again. At length he came up to a place where was a cave in the side of the hill, and at the mouth of the cave sat a man, whose name was *Good-resolution*. Now, he seeing *Tender-conscience* coming up the hill, panting and gasping, and almost beat off his legs, saluted him in this manner.

Good-ref. Brother, I see that thou art weary and faint, therefore I pray thee turn in here with me into this cave, and rest thyself a while; and when thou hast refreshed thyself, and gathered strength, then go forward in the name of the Lord. I am placed here by the King's order, to administer relief to poor tired pilgrims.

Tender-con. Then said *Tender-conscience*, Sir, I thank you for your kind invitation, which I gladly accept of; for indeed I am quite spent, and my heart fails me.

So he went along with the man into the cave, and they sat down together on seats cut out of the solid rock. Now I saw in my dream, that the room in which they sat was pure alabaſter, and did let in certain sky-lights at the top, which gave *Tender-conscience* a view of many rare pieces of antiquity cut out of the rock, Heb. xi. 4. 5. 7. 8. There were the figures and representations of many famous worthies, and renowned men of old, who through faith had done many marvellous things. There was the representation of Abel offering a greater and more acceptable sacrifice than Cain; and of Enoch, who walked with God, and was translated without seeing death; and of Noah, who was an hundred and twenty years in building the ark, to the saving of his household, and the kinds of all living creatures. There was also the representation of Abraham, who, when he was called, obeyed God, to go out into a place which he should afterwards receive for an inheritance; and he went out, not knowing whither he went. There was also represented, how by faith he abode in the land of promise as in a strange country, as one that dwelt in tents, with Isaac and Jacob, heirs with him of the same promise; for "they looked for a city having a foundation, whose builder and maker is God. All these men lived in faith, believing the promises, and receiving them thankfully, confessing they were pilgrims and strangers on earth. For they that say such things, declare plainly they seek another country. For if

they had been mindful of their own country from whence they came out, they had leisure to have returned; but they desired a better, that is, an heavenly; wherefore God is not ashamed to be called their God, and hath prepared for them a city."

Now Tender-conscience was greatly pleased, and much comforted, with the sight and consideration of these things; so he looked further, and there he saw the representation of Abraham offering up Isaac, (to whom it was said, "In Isaac shall thy seed be called"); and of Isaac blessing Jacob and Esau; and of Jacob blessing his sons, the twelve patriarchs. Then he looked on that side of the room which was opposite to the entrance of the cave, and there was represented in alabaster-work, how Moses, when he came to age, refused to be called the son of Pharaoh's daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and how he forsook Egypt, not fearing the king's wrath, but regarding him who is invisible; and how he led the people of Israel through the Red Sea as on dry land, which the Egyptians attempting to do, were all drowned; and how the walls of Jericho fell down at the sound of their rams horns. Many more things were represented, as the famous acts of Joshua, Gideon, Barak, and Samson, Jephtha, also of David, Samuel, and the prophets: "who through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in battle, turned to flight the armies of the aliens; and of others who have been tried by mockings and scourgings, by bonds and imprisonments, who were stoned and hewn asunder, tempted and slain, wandering up and down in sheep-skins and goat-skins, being destitute, afflicted, tormented, whom the world was not worthy of; they wandered in wildernesses and mountains, in dens and caves of the earth; and these all, through faith, obtained a good report, and received the promises."

The whole room where they sat was adorned with such kind of figures as these, which Tender-conscience viewed with a great deal of delight, and he took courage from these glorious patterns: His spirit, which before languished, now began to revive and flourish within him, so that he burst out a singing in this manner:

*Oh puny soul! faint-hearted mind!
Weak as the chaff before the wind!
Long have I waver'd to and fro,
But forward now I'll boldly go:
Since me such noble patterns move,
I'll mount the hill on wings of love.
Methinks my heart within me burns,
And all inflam'd to God-ward turns.*

What

*What though, in the seraphic fire,
My ravish'd spirit should expire?
Yet, phoenix-like, it will revive,
And in immortal glory live.*

Then Good-resolution seeing Tender-conscience so mightily refreshed with the things he had seen, told him, that he had yet greater things than these to shew him, such as would even ravish his soul with joy to behold; so he had him out of that room, by a long entry or passage, cut out of the rock, and full of sky-lights, that were let in at the top, and brought him to another cave, where dwelt a man named *Contemplation*. The man sat still in a chair of pure diamond, musing and silent; neither said they any thing to him, or he to them; but just as he saw them enter, he drew back a curtain which hung before the farthest part of the room, and veiled half the room, so that when any one came in first, he could not see what was in the farthest part of the room: but so soon as the man *Contemplation* had, with a string which he held in his hand, drawn back the curtain, what a goodly and glorious sight was there! for that part of the room was so contrived, that, by letting in a certain sky-light from the roof of the cave, your eyes are immediately surprised with a thousand splendours; and that part of the cave, tho' an entire rock of diamond, was so artificially polished, that, by the reflection of the sun-beams, it represented to you a most glorious city, whose streets were paved with pure gold, and the walls of precious stones, the inhabitants walking up and down in long robes, and glittering like the stars. Also it represented the King of that place, sitting on a throne of glory, a fiery stream issuing from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; whose faces were like the lightening, and their eyes like lamps of fire, their arms and their feet were like to polished brass; in short, the whole appearance was full of lustre and magnificence.

Tender-conscience was astonished above measure at the sight of these glorious things, and ravished with an inexpressible delight, infomuch that he wished to live and die in that place, for he had never yet seen such a goodly sight before all his life. He continued gazing on the lovely objects; neither could he take his eyes off from looking, till such time as Good-resolution drew the curtain again, and so veiled them from his sight; for he was afraid, lest, by too long gazing on so much brightness, his eyes might receive some damage; remembering that saying of the wise man, "He that gazeth upon majesty, shall be oppressed with glory." So he had him back again through the passage that led to his own cave; and when they were come into the cave, he desired Tender-conscience to sit down and meditate on what he had seen. So Tender-conscience

science sat down to meditate, while Good-resolution got ready a small collation of fruits, of herbs, and of wine, to refresh him, and make him more vigorous and active in going up the rest of the hill.

Oh, Sir, said Tender-conscience, trouble not yourself for me, nor take any care about meat or drink; for what I have seen since my coming into this place, is both meat and drink to me. I feel myself strengthened by it, and my spirits enlivened, so that methinks I could even fly up the rest of the hill.

Then Good-resolution made answer, If the bare sight of these glorious things has wrought such a wonderful effect upon you, how much greater influence may be expected from the mature consideration and application of them! If the bare view of the landscape be so pleasant, how much more delightful will it be to think the city there represented is the place whither you are going, and that you shall live there for ever, and be clothed and crowned with robes and crowns of endless glory! But I must warn you of one thing that will happen to you a little after your departure from this place, as it does usually happen to all pilgrims who have seen the glorious things of this cave; for lest they should be exalted above measure through the abundance of revelations, there is generally given unto them a thorn in the flesh, the messenger of Satan to buffet them, because they should not be exalted above measure: and thus it is like to befall you when you are gone from this place. Now, to the end you may not be disheartened when this thing comes to pass, I tell you of it now, that being forewarned, you may also be fore-armed; and I exhort you to have always in your mind the famous examples of these worthies which you see represented before your eyes, who stemmed the tide of worldly crosses and persecutions, stood the brunt of all manner of temptations, till having at last weathered the point, and got the start of the world, the flesh, and the devil, they entered into the joy of their Lord, and took possession of an everlasting inheritance. These things you ought always to have in remembrance as you travel along, and especially when you meet with any temptations or dangers, as you must expect in this journey: At such a time you ought to reflect on the glorious things you saw in my cave, and in the cave of Contemplation; and in so doing you will find great comfort and relief.

So he desired Tender-conscience to refresh himself with such entertainment as his cave afforded, assuring him, that though it was plain and homely diet, yet he was heartily welcome to it, and would find the benefit of it as he went up the rest of the hill. Then Good-resolution, after the repast was over, renewed his counsel to Tender-conscience, and told him what houses and inns he should use thereabouts in his way, and what he should refuse and avoid, adding

ing many wholesome instructions. At length Tender-conscience, full of courage and joy, took his leave, giving him humble thanks for the favours he had done him.

Now I saw in my dream, that by the time Tender-conscience was got a pretty distance upward from the cave, he was met by a man whose name was *Spiritual-pride*; but Tender-conscience knew not his name at first; so the man saluted him in this manner: Hail, thou beloved among the sons of men, thou darling of the King of heaven, who hast undertaken a great tedious pilgrimage from the valley of Destruction toward the region of life and glory; who hast escaped the temptations of the house of Mirth, and rather chosen to go into the house of Mourning; who hast escaped the paths of Danger and Destruction, and hast nobly ventured to ascend up the unpleasant and rugged path of the steep hill Difficulty; and hast entered into the cave of Good-resolution, and seen the glorious things of his cave, and the more glorious things in the cave of Contemplation: Now I am sent to congratulate thy good success, and to tell thee thy journey is at an end: thou hast all along fought the good fight, thou hast kept the faith, and now thy course is finished, and there is laid up for thee a crown of righteousness: come, turn in with me, and I will shew thee thy reward, which is secured for thee, and thou needest not travel nor toil thyself any more, but take up thy rest with me.

Then Tender-conscience was much astonished at the man's words, and wondered how he could tell him so exactly what he had done, and where he had been; and he said within himself, Surely this man is a prophet, or greater than a prophet. So he began to be puffed up in his mind, to think how the man called him the beloved among the sons of men, and darling of the King of heaven. "Surely," said he in his heart, "My lot is fallen in goodly places, I have a fair inheritance." So he followed the man, who led him aside out of the path that went directly up the hill, and brought him to an exceeding high tower, whose top was higher than the top of the hill itself; but before they came to the tower, even as they were going along, Tender-conscience cast his eye upon the back of the man, and there he saw written, *Spiritual-pride*; so he remembered the counsel of Good-resolution, how, among the rest of his wholesome instructions, he bade him beware of *Spiritual-pride*, who would certainly meet him on the way, and endeavour to seduce him to the tower of Lofty-thoughts, and, when he had got him to the top, would cast him down headlong, and break him to pieces. So Tender-conscience made no more ado, but ran away as fast as he could back to the path again, and so went forward up the hill, rejoicing that he had escaped from *Spiritual-pride*, who with flattering speeches, and deceitful words, sought to entice him out of the way, and bring him to ruin and swift destruction.

Then

Then I looked after Tender-conscience, and saw that he went a great pace upward, till at length he came to the top of the hill, even to the stage * that was built to punish such upon who should be afraid to go farther on pilgrimage, where Mistrust and Timorous had their tongues bored through with an hot iron, for endeavouring to hinder Christian in his journey, as was to be read on the plates that hung before the stage.

Now I saw in my dream, that as Tender-conscience went along, an old man met him in the way, whose name was *Carnal-security*, and he spoke to Tender-conscience in this manner, Friend, whence comest thou, and whither art thou going?

Tender-conscience replied, Sir, I am come from the valley of Destruction, and am travelling toward the heavenly country.

Carnal-security. Truly you have undertaken a great and hazardous journey, and the perils you have gone through are many; but now the worst of your way is past, the rest being pleasant, safe, and easy: it is convenient for you to rest yourself a while after your toils, and the wearisome steps you have trodden since you first set forth from your native country; and especially since you must needs be tired and quite out of breath, through the extreme steepness of the hill Difficulty, which you last ascended. Therefore, if you please to take up your quarters with me, you shall be heartily welcome, and you will be better strengthened and enabled to go forward on your journey; my house stands not far off from this place, and if you will accept my offer, I will be your guide to my habitation.

Tender-con. Sir, I must confess your civility is very acceptable to me, and very seasonable at this time; for indeed I am pretty well beat out with travel, and besides it grows towards night; therefore, if you please, I will go along with you.

So they went along together, and the old man had him through a lane on the left hand of the high-road, which brought him to a stately palace, whose gate stood wide open; and they came into the first court, which was all green and full of flowers, having several delightful arbours artificially built round it, and a crystal fountain in the middle of the court; there were also beautiful trees planted round it, on whose boughs innumerable birds of several kinds sat chirping and singing with admirable harmony. So as they walked together cross the court, there met him an ancient lady, accompanied by two beautiful young damsels, on whom she leaned: the name of the lady was *Intemperance*, and she was the wife of *Carnal-security*. Now it seems these two had built this palace to inveigle pilgrims, and seduce them out of their way to the heavenly country; as the palace called *Beautiful* was built for the relief, comfort, and direction of pilgrims in their journey. But poor Tender-conscience knew nothing of all this. He that had so lately escaped the

* Part II. p. 156.

snare that Spiritual-pride had laid for him, was now caught in the gins of Carnal-security.

Now I saw in my dream, that the Lady Intemperance bid Tender-conscience welcome to her house, and so did the two young damsels that attended her, who were her daughters, the name of the one was *Wantonness*, and the name of the other was *Forgetfulness*. Then she desired him to approach nearer the house; so they all walked together through the first court, and came to the entrance of the second. There the Lady Intemperance desired them all to sit down, whilst she reached forth several bunches of grapes, which hung down from a vine that covered the place where they sat, and she squeezed them into a golden cup which she held in her hand, and having tasted thereof, presented it to Tender-conscience, bidding him drink it off. So he did accordingly; and presently he was intoxicated therewith, and began to dally with Mrs Wantonness; at which the Lady Intemperance, and her husband Carnal-security, seemed not to be displeased, but rather to encourage him, by giving him another cup-full of the juice of the grapes, which worked so mightily in his weak head, that having tumbled and dalled a while with Mrs Wantonness, on a bank of sweet flowers, at length he fell asleep in the arms of Mrs Forgetfulness. Then they caused him to be carried into the palace by two of their servants, and laid on a soft bed in the best chamber of the whole house, resolving, if possible, to win him by all means to tarry with them, and not to go forward in his journey: to this end they prepared an excellent concert of music, who were planted out of sight of the bed whereon Tender-conscience lay, yet so as they might be heard as plain as though they had been by his bed-side, but could not be seen by him, if he should awake out of his sleep. And they were ordered to play the sweetest airs, and most melodious tunes, their art could furnish them with, all the while he was asleep, and likewise to keep on playing, if he should chance to awake. For it was the nature of these grapes, of whose liquor he had drunk so plentifully, to make some people sleep many years together, others to sleep all their lifetime, and very few had the power to awaken, especially in any short time; and it was the nature of the music to create dreams in them that slept, pleasant, delightful, and enchanting dreams. And those who died sleeping were hurried out of the palace to a certain place, where they tumbled into the lake of Destruction; which lake is at the end of that path which led to the left hand, at the bottom of the hill Difficulty. It is a burning lake, and has burned from the beginning of the world, and will do so for ever and ever. Now this was the end of those poor wretches who being seduced into the house of Carnal-security, and having drunk of the wine of Intemperance, and committed folly with Wantonness, at length fell asleep with Forgetfulness, who, if they d'e
I i sleeping,

sleeping, are forthwith cast into the burning lake, which is the second death.

Now it came to pass, that though Tender-conscience slept a great while, being lulled by sound of such incomparable melody, yet they having not taken notice of his strong crutch which he had in his hand, not knowing its secret and wonderful virtues, did not remove it from him; by which means he at length awoke from his sleep, rousing himself up, and wondering from whence all this delicious harmony might come: for his crutch being in his hand all the while he slept, at length, as he went to turn himself in his sleep, he hit himself a blow in the eyes with the crutch, which awaked him. Then he began to wonder (as I said) where he was, and how he came there, and what music that was; at length he called to mind, how an old man had invited him into his house very kindly, and how his lady had given him of her wine to drink, and how he had dallied with Mrs Wantonness, but could not call to mind how he came upon this bed, but concluded that he had been drunk, and so brought into the palace: And with this thought, and the pleasant harmony of the music, he was just ready to fall asleep again; but at the same instant there came such a terrible clap of thunder as was almost enough to have awaked the very dead. At this his heart quaked within him, and the music ceased playing; so he rose from his bed, and looked out at the windows, and he saw the air extremely darkened, saving only some intervals of lightning, which, accompanied with thunder, seemed to threaten the destruction of the world. Poor Tender-conscience wept bitterly when he perceived such a dreadful tempest hanging over his head, and he in a strange place, not half way his journey: This made him very melancholy and pensive, and he burst out into these mournful expressions by himself:

Wretch that I am! what will become of me? where shall I hide myself from the fierce anger of the Lord; or how shall I escape his heavy displeasure? I doubt I have done amiss in coming into this place, and sleeping away my precious time, which is the reason that God is angry, and thunders in the ears of my soul. Horror and confusion flash through my conscience like lightning; I know not what to do, nor where to turn my face for comfort.

Then he looked for his crutch, and could not find it at first, which made him lament grievously; but at last he bethought himself on the bed whereon he slept; so he ran thither, and there found it, to his no small comfort and joy. Then he prepared himself to go down stairs; but just as he was about to go from the window where he stood, there came another clap of thunder, which made the very house to shake; and after the thunder, he heard a voice whisper him in the ear, and saying, Get thee out of this place, and beware of the woman with the golden cup in her hand,
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and of all that belong to her, for her ways are ways of death; sin no more, lest a worse thing come unto thee. This made poor Tender-conscience to tremble afresh, so that the joints of his knees smote one against another, and he hastened to go down stairs; at which the music began to play again so sweetly, that he had much ado to leave it; but remembering the thunder and lightning, and the voice he heard, he went resolutely down: And as he was going through the hall, he saw a table spread with all manner of dainties, and heard the voice of young men and maidens, as he thought, singing deliciously, which made him again stand still a while to listen to their music. Then came one to him named *Mr Gluttony*, and desired him to sit down and eat what liked him best; telling him withal, that the entertainment he saw there before his eyes was prepared on purpose for pilgrims; and how that many that were travelling toward the city of Zion did call in here, and partaked of the dainties this place afforded, it being built for the ease and pleasure of pilgrims. Then the young men and maidens seconded *Mr Gluttony* in their song, while several instruments of music played to them in concert: And this was their song:

*Poor pilgrims here may eat, and drink, and sleep,
Whilst them in safety their good Lord will keep.
Fall to, fall to, poor man, and take your fill,
In nature's pleasure there can be no ill.
In vain our King's indulgent hand supplies,
What peevish man his longing soul denies.*

This was enough to have staggered a stouter man than Tender-conscience; and he himself could not have resisted so powerful a temptation, had it not been for the remembrance of the thunder and the voice. Also he called to mind that saying of the Holy Jesus, "To do the will of my Heavenly Father, is both my meat and my drink." So he turned away from *Mr Gluttony*, and went apace out of the hall without giving him one word, though he followed him, and intreated him to sit down and make merry with the good cheer that was before him. Then old *Carnal-security* met him at the hall-door, which opened into the inner court of the palace, and took him by the hand, asking him, Whither he was going in such haste?

Tender-con. To whom *Tender-conscience* replied, I am going forward on my journey.

Carnal-sec. Ay, but tarry and eat first, for you have a long way to walk before you will find another house; and therefore it is not convenient for you to go out fasting from hence, lest you faint by the way.

Tender-con. It is written, "Man lives not by bread alone, but by every word that proceedeth out of the mouth of God."

Carnal-sec. This is not applicable to your case, you must not expect to be fed by miracles; meat and drink are appointed for the support of our frail bodies; and therefore it is a foolish preciseness to abstain from eating, when we have absolute need of it.

Tender-con. Ay, but I have no such absolute need of eating or drinking either, at this time, it being early in the morning; and I have read in a certain book thus, "Wo be to thee, O land, when thy princes eat in the morning; but blessed is the land, whose princes eat in due season, for refreshment, and not for riotousness."

Carnal-sec. Neither is this saying any way applicable to you; for you are not a prince, but a poor pilgrim, and this is spoken altogether of princes.

Tender-con. Yes, I am a prince, and am going to take possession of my crown and kingdom; for we are made kings and princes, and priests unto God, and we shall reign with him for ever; and therefore cease to persuade me in this manner, or to retard my journey, for I will go in the strength of the Lord my God.

Carnal-sec. Well, since you are so obstinate, that you will not hearken to my counsel in this point, pray be advised to drink, before you go, at yonder vine, where you see the grapes hang so thick and plump.

Tender-con. No, neither will I drink in this place; for I remember how I drank of the juice of those fatal grapes, and they intoxicated me so, that I committed folly with Mrs Wantonness, and slept away my time when I should have been going forward on my journey; and I believe you have a design upon me, to make me drunk again, or else you would not press so hard.

Now by this time, as they went on talking together, they came to a fountain of water clear as crystal, and Mrs Wantonness was bathing herself in the fountain; who, when she saw Tender-conscience going out of the court with her father, ran out of the fountain, naked as she was, and embraced him, and prayed him to tarry a while longer. This was a grievous temptation, and he knew not how to resist it; for she used such alluring arts, and fawning tricks, as had almost conquered him; but at length, calling to mind the terrible thundering and lightning, with the voice which followed them, he suddenly sprang out of her arms, and ran away as fast as he could; neither did he stop till he came out of the outermost gate of the palace, and till he got into the highway again, where Carnal-security first seduced him, and then he went on singing,

*My soul, like to a bird from fowler's snare,
Escaped, while after me they stare:*

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*Their ways are pleasant, but they sting at last ;
 Wo be to them that in their nets are cast.
 They spread their gins on every side for men,
 Seducing souls to their enchanted den :
 All's fair without, but rotten is within ;
 Fair is the form, but black the guilt of sin.*

At length he came to the place where the lions lay, who began to roar at the sight of him, which put him into a great fright, so that he stood still at first ; but calling to mind what he had seen in the cave of Good-resolution, concerning the dangers that those brave worthies had encountered and overcome, he took courage, and went boldly on his way, brandishing his crutch towards the lions ; at which they immediately ceased their roaring, and lay still, while he passed by, and came up to the gate of the palace called *Beautiful*, where the porter stood ready to receive him ; but first he examined from whence he came, and whither he was going.

Tender-con. Sir, I am come from the valley of Destruction, and am going towards the holy Zion, or heavenly Jerusalem.

Porter. Did you come in by the wicket-gate, which is at the head of the way of life ?

Tender-con. Yes, Sir, and was directed by one Good-will, who kept that gate, to call at the house of the Interpreter.

Porter. Let me see your pass, that I may shew it to one of the virgins, who, if she be satisfied of the truth, will receive you hospitably, and shew you the civilities of this house.

So Tender-conscience pulled out his pass, and gave it to Watchful the porter, who immediately rung a little bell ; at which the virgin Discretion came out, and the porter told her what Tender-conscience was, and whither he was going, withal giving her the Interpreter's pass to read ; which when she had perused, and marked the seal, she desired him to walk in. So she had him to the hall, and there came to him Prudence, Piety, and Charity, and welcomed him to the house, and brought him a little wine and a few figs to refresh himself at present, till dinner should be ready ; for they supposed him to be weary and spent with getting up the hill Difficulty, not knowing that he had taken a long rest and sleep in the house of Carnal-security. But he voluntarily told them how he met with an old man as soon as he was past the stage on the top of the hill, who invited him into his house, which, said he, is a stately palace on the left hand of the high road ; so he told them all that had happened to him in that place, and how he was forced at last to take his heels and run away from Mrs Wantonness.

Then Piety desired to know his name ; and he told her, saying, My name is *Tender-conscience*.

Well, says she, Tender-conscience, you have escaped one of the
 greatest

greatest dangers upon the road ; for the old man who enticed you into his house is called *Carnal-security*, and his wife is the *Lady Intemperance*, who is always to be seen with a golden cup in her hand, full of inchantments, whereby she intoxicates those that drink out of it.

Tender-con. Ay, says Tender-conscience, I believe that was the lady who gave me the juice of grapes to drink out of a golden cup, when we were entering the second court.

Piety. And did you not see her two daughters, Mrs Wantonness and Mrs Forgetfulness ?

Tender-con. I know not their names, said he ; but I saw two beautiful young damsels waiting upon the Lady Intemperance ; and I, being overcome with the strength of the wine, fell to dallying with one of them, till at length I fell asleep in the other's arms.

Piety. These are the same that I mean, and they use to bewitch men to destruction, if once they come within their arms, especially if they fall asleep therein : but how could you get away from them again ? for they use to have so many tricks and artifices to intangle these that come once within their doors, that not one of ten gets out of their clutches without suffering some great damage.

Tender-con. Oh, said he, I tarried talking and arguing the case with the old man so long, that I had almost lost the day : Now, as we were discoursing together, his daughter came out of a fountain stark naked, and embraced me, using all the enticing words imaginable to stay me from going away ; but I, finding myself not able to struggle or resist so powerful a temptation, all on a sudden gave a spring out of her arms, and ran away as hard as I could drive.

Piety. In this I commend your conduct ; for though it be said, " Resist the devil, and he will flee from you," yet it is to be understood of other temptations. For when any one is tempted to unchaste or lascivious actions, there is no time for disputing. A resolution, and speedy flight, is the only way to secure the victory. The soul may stand the battle against adversities, persecutions, crosses, and the like ; but the pleasures of the flesh must be subdued by retreating from them. He that touches pitch shall be defiled, says the wise man ; and he that stands capitulating with the temptations of uncleanness, is in danger to fall. The soul, like wax, is hardened by cold and stormy weather ; but in the sunshine of prosperity, and the heat of lust, she melts, and becomes effeminate and yielding. Therefore well said one of old, " Flee youthful lusts, which war against the soul." He does not say, Stand and face them, and resist them ; but, Run away from them. It is in some degree the same in that common vice which this age does so much and so shamefully abound in, I mean excessive drinking. Men think they may safely venture into company without being obliged to drink ; and, when they are in company, they think they may
drink

drink a little without doing themselves any harm; not considering that that little does but embolden them to venture on more, every glass they pour down depriving them of so much of their resolution and strength to resist: and when they come to be doubtful, whether they shall let this one glass more go down, they throw down the fence of their soul, their reason, and expose her to be polluted by the height of debauchery and folly, letting into their unguarded breasts a flood of vain passions, with their superfluity of drink: thus by little and little the poor soul suffers shipwreck. In such a case the only remedy is, to flee the first occasions and temptations, to stop the avenues of the soul, to set a guard upon the senses, and to restrain the imagination within its proper limits. A man ought not so much as to fancy that company pleasant or delightful, by keeping of which he runs the hazard of his soul's health: much less ought he to follow them, and court them; nay, rather let him refuse when courted by them. It is much better to be thought ill-natured and uncomplaisant to others, than to be really so to one's self, and to ruin ourselves to oblige our acquaintance.

Charity. There are some souls that are naturally so affable and courteous, so soft and pliant, that they comply oftentimes with company, more through the flexibility and sweetness of their own disposition, than out of any real inclination to debauchery; nay, while they lothe the drink, they cannot forbear obliging their unreasonable companions. This is a great weakness; and though it may be capable of admitting some excuse, on the account of that sweetness of temper from whence it flows, yet it is never the less dangerous, and therefore must not be palliated, lest in so doing we turn advocates for vice.

Prudence. If you please, let us break off our discourse for the present, and go to dinner, which is now ready, for the bell rings. So they all arose and went into the refectory or dining room, where were more virgins of that society waiting for their coming, who all welcomed Tender-conscience to the house, every one saluting him with a particular congratulation, and then they sat down in exquisite order and silence. After the divine blessing was invoked, one of the virgins, whose name was *Temperance*, carved out for the rest; for that was her office; while another of them, named *Decency*, waited at the table. Here was no loud laughter to be heard, no offensive nor unseemly jests broached, but a modest cheerfulness crowned the entertainment. They had plenty without riot, variety without extravagance, and frugality and bounty seemed to hand in the dishes together. They eat to nourish nature, not to prompt lust, or cloy the appetite; and they rose from the table lightsome and well refreshed, having returned thanks to the sovereign Giver of all good gifts, the Creator and Preserver of all mankind,

mankind, for refreshing them with his good creatures. Then one of the virgins, named *Health*, proposed to the company, that it would be convenient and pleasant to take the air of the garden after dinner, to which they all readily consented; and Discretion, Prudence, Piety, Charity, and Temperance, took Tender-conscience along with them into the mount, which gave him a lovely prospect of the country round about; and there they sat down under the shade of a broad-spreading sycamore, and fell afresh into discourse. Tender-conscience being desirous to learn the reason of their living thus in a society together, and to know the rule and manner of their life, Piety thus replied:

Piety. When we were young and lively at home with our friends, we were daily exposed to innumerable vanities and follies, and were carried away by the flood of custom; yet being religiously inclined from our childhood, we by degrees, as we grew up, began to grow sick of our carnal education, and to despise the vanities and fooleries of the world, and sought for a place where we might be free of them, and where we might serve the Lord both night and day in all holiness and purity of life: so, after much inquiry and diligent search, at length we were informed that a certain holy woman, named *Religion*, had built her house in this place; and she, being an especial favourite of the King of this country, was permitted to gather together a certain number of virgins, who were willing to renounce the world, and live in this retirement with her, having a particular charter granted them, whereby they should for ever be free from certain taxes, imposts, and homages, which the other subjects were obliged to pay, on condition they would make it their business to observe such and such laws and statutes as the foresaid holy woman *Religion* should prescribe unto them, and to live in true obedience to her commands all the days of their life. Whereupon we were presently inflamed with a fervent desire to see this woman, and, if possible, to come and live with her, (I speak for us all, because I have heard the rest of my companions here own the same inclinations as myself had); so we consulted no longer with flesh and blood, but immediately resolved to wait upon her, and declare our intentions, hoping to find favour in her eyes, and to be admitted into her society; which we did accordingly: and having made her a visit, and heard her heavenly voice, we were ravished more than ever, and grew impatient till we were taken into the house. At length our wishes were fulfilled, our desires granted, and here we lived ever since, and would not change our life for the whole world; for this woman is of a sweet temper, and all her laws are pleasant, her yoke is easy, and her burden is light.

Charity. Not that we condemn all those who do not live in such a state, or just according to our rules; for without doubt many do live mixed with the rest of the world, yet keep themselves unspot-

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ted from the vices of the world : but they are exposed to greater danger ; they run the risk of more temptations than we. For here one spirit and soul (as it were) animates us all : holiness and purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another, in the practice of it. We have no cares to embitter us, nor vain pleasures to debauch us ; we have no honours to tempt us to ambition, nor riches to make us covetous. All our ambition is to approve ourselves blameless in the sight of God, and all the riches we covet, are those that never fade away, the gifts and graces of the Holy Ghost.

Tender-con. But I suppose you have some particular laws and rules, to which you are obliged to conform yourselves, which I should be glad to know.

Piety. Yes, we have so, and I will acquaint you with them in the best manner I can.

1. We are obliged to rise every morning before the sun ; and then we join all together in prayer and praises to the great God of heaven, thanking him for his past blessings, and imploring his future favour and protection over us.

2. Then every one goes to their proper business, as belongs to their office, till the time of refreshment, and so again till dinner.

3. We are obliged to entertain all pilgrims that are travelling towards the heavenly country, provided they shew their pass, or give such an account of themselves as may be thought equivalent.

4. At the close of the day, we are obliged to join again all in prayer and praises, as in the morning.

5. We are obliged to keep and maintain the King's armoury, and to furnish all pilgrims with weapons and armour of proof against all dangers and disasters whatsoever.

These are the general and most important laws of our society. But, besides these, we have many particular rules of less note, tho' very good, and in a manner necessary to our well-being ; all which it would be too tedious to rehearse.

Temperance. Only give me leave to insist upon the statute of moderation in eating and drinking, which we are straitly charged to keep, under severe penalties, which I suppose you had forgot.

Piety. It is true indeed, I had forgot to mention it, and am very glad of that forgetfulness, since I have thereby given you an opportunity of discoursing more at large upon that subject, who are best able to do it, as being appointed the particular interpreter of this statute ; therefore pray inform the pilgrim about it.

Temp. This statute of moderation in eating and drinking is grounded on this consideration, that Adam fell by eating the forbidden fruit. The first sin that ever was committed in the world by mankind was in eating. Now, tho' it be not certain, whether it proceeded from some natural contagion in the fruit which Adam eat,

or from the venomous breath of the serpent that recommended it to Eve, or from any other hidden cause, yet we are sure, that whereas Adam was before in the full perfection of human nature, being the lively image of the glorious God, his soul being full of the beams of eternal light, his understanding clear and serene as the morning, his will regular, and obedient to his reason, his body in perfect vigour and health, beauty and proportion, impassable and immortal, no sooner had he tasted the fatal morsel, but a strange alteration befel him: the image of God was immediately defaced and sullied, his soul grew dark and cloudy, his understanding and reason became dull and unactive, and his will went retrograde; in short, all the faculties of his soul were dislocated and disjointed. As for his body, it became weak and unhealthy, subject to divers casualties, sicknesses, and infirmities, and at last to death itself. This was the effect of irregular eating. Nor did the mischief rest here; but he transmitted it to his posterity, conveying all those ill qualities of body and soul to his children, whereby all the generations of men in the world are under the same misfortune, corrupt both in body and soul, conceived in sin, and brought forth in iniquity. But, as if we were not unhappy enough in this original depravation of our nature, the greatest part of mankind endeavour to increase the misery, by their own actual repetition and continual practice of the same crime, gluttony and drunkenness reigning over the greatest part of the world. This is the reason why the statute of moderation in eating and drinking is so strictly enjoined to this society; and it were well if all the world would observe it, then would people have sound minds in sound bodies.

Tender-con. Wherein does this moderation in eating and drinking consist?

Temp. It consists in bridling and regulating the appetite, as to the quantity and quality of meats and drinks.

Tender-con. Pray shew me how it consists in bridling the appetite as to quantity.

Temp. It teaches us to eat and drink no more at a time, nor no oftener in a day, than is requisite to preserve the body in health, to suffice nature, and refresh the spirits. It is a taming of the body, and bringing it into subjection to the soul, that so the inferior faculties may be subservient to the superior.

Tender-con. But how shall a man know how much will exactly serve to keep the body in health, to suffice nature, and refresh the spirits, since there are as many different constitutions in the world as there are faces?

Temp. The way to know this is, for every one to observe his own temper, and they will quickly find out the true measure and proper time of eating and drinking. Only take this for a general rule, That it is by all means convenient to rise up from the table with an appetite,

appetite, and to have a mind, after a meal, as well disposed for labour, for exercise, or for prayer, as it was before. He that eats and drinks beyond this, breaks the rule of moderation; for the end of eating and drinking is to refresh nature, and make it more vigorous and active, and not to render it dull and heavy.

Tender-con. Pray tell me what good effects this moderation produces in the soul, and how it works them.

Temp. Great, certainly, and manifold, are the benefits which redound to the soul from the constant practice of this moderation in eating and drinking. For though the soul be of itself an immortal and impassable essence, yet while it is joined with our mortal body, it partakes of all its conveniencies or inconveniencies: if the body be in pain, the soul suffers with it; if the body feels pleasure, the soul enjoys it likewise. Nay, rather, it is the soul that is alone sensible of every thing that happens to the body; for the body of itself is but dead and inactive matter, incapable of sense or motion in itself; it is the soul that gives life, motion, and sense to it. Now, therefore, as the body is maintained in health and vigour, so does the soul flourish and triumph within herself; on the contrary, when the body is sickly and weak, the soul languishes by sympathy. He therefore that eats and drinks to excess, and thereby cloyes his stomach, fills his body full of contagious humours, and sows the seeds of many diseases in his own bowels; this man is no friend to his soul; for she by this time grows dull and sluggish, dark and cloudy, sad and melancholy, and void of all pleasure and comfort. Whereas, on the contrary, he that bridles his appetite, and eats and drinks no more, nor no oftener, than what sufficeth nature and refreshes his spirits, his soul is always lively and vigorous, sprightly as youth, and serene as the morning, full of light and comfort, and in an holy triumph she often soars aloft, and basks in the rays of eternal happiness, despising the world and all that is in it, excepting her own tabernacle, which is always kept neat and clean, and therefore she takes delight to repose herself therein, when, like the eagles, she is tired with her lofty flights. Our bodies are the temples of the Holy Ghost, and he that pollutes them with riot and uncleanness is guilty of sacrilege. And therefore well said Solomon, "Be not a companion of wine-bibbers, nor riotous eaters of flesh."

Tender-con. I thank you for your good and wholesome talk. Now pray shew me how moderation in eating and drinking consists in bridling the appetite as to the quality of meats, &c.

Temp. In order to the better clearing up of this point, it is necessary to look back to Adam, who we find had permission and leave given him to eat of all the fruits of the garden of Eden, but only he was forbidden to taste of the fruit of the tree of knowledge of good and evil. And afterwards, to intimate, that God took a special

cial regard to the qualities of man's food, he was told by God what sort of fruits and herbs should be his diet, and which should be food for the beasts : of every herb bearing seed, and of every tree bearing fruit, he was allowed to eat, and the grafs of the field was appointed for the beasts. Here we may observe, that there was no mention made as yet of flesh or fish to be eaten, no not till after the flood ; so that many are of opinion, the fathers before the flood did eat no manner of flesh ; and it is not improbable that this was one reason for their living so very long, nothing more conducing to health and long life, than ascetic diet, that is, a diet of fruits, roots, and herbs, honey, oil, &c. without flesh or fish.

The first time we read that God gave to man a licence to eat flesh was after the flood, when he blessed Noah and his sons, saying unto them, " Be fruitful and multiply, and replenish the earth ; and the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fishes of the sea ; into your hands are they delivered. Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things ; but flesh with the life thereof, which is the blood thereof, shall ye not eat." So that you may see, even in this first licence to eat flesh, that man was restrained from eating it with the blood ; which restraint was more particularly confirmed in the law of Moses, when the fat was also forbidden to be eaten, in these words, Lev. vii. 23. " Speak unto the children of Israel, saying, Ye shall eat no manner of fat of ox, of sheep, or of goat," &c. which prohibition must needs have regard to the quality of fat. And a little afterwards, Lev. xi. 1. to the end, there is a separation made between the meats that were to be eaten and those that were not ; between the clean and unclean beasts, birds, and fishes ; which law was strictly observed by the children of Israel throughout their generations, and so it is to this day. Now, without doubt, it was on the account of the different good or ill qualities that resided in the flesh of these creatures that some were forbidden, and others allowed : and though this law was abolished by the coming of Christ, yet we find the apostles, in their council at Jerusalem, forbid the eating of things strangled, and commanded the Christians to abstain from blood, Acts xv. 19. 20. And in the lives of the apostles it is recorded, that some of them abstained from all flesh during their lives. And not only the apostles, but other Christians, were abstemious, living chiefly upon herbs, or the like sustenance, as Paul witnesseth in his epistle to the Corinthians.

Upon the whole matter, we may conclude, that all this caution and care about the difference of meats, from the beginning of the world to the flood, and from the flood to the giving of the Mosaic law, and from thence to the time of the apostles of Jesus Christ, would

would not have been, had there not been some greater reason for it, than barely to try mens obedience, or to furnish them with emblems of virtue and vice, as some hold. There must be something in the natures of living creatures, some different qualities, that occasioned one sort to be forbidden, another to be allowed. And though we are not obliged now to keep the law of Moses, yet I cannot find upon what grounds many Christians take the liberty to act contrary to the ordinance of the apostles of Christ, in eating blood and things strangled.

Tender-con. I remember I have heard this point handled before by some disputants; and to this last part of your discourse it has been answered, that Jesus said, "Not that which goeth into a man defileth him, but that which cometh out." And Paul says, "To the pure all things are pure." And he calleth the doctrine of "Touch not, taste not, handle not," a doctrine of worldly elements, and beggarly rudiments.

Disc. But then, if that saying of Christ be taken literally, one may venture on all manner of venomous living creatures without danger or hurt. Without doubt there is a discreet choice to be made in our diet, as to the qualities of the things we eat and drink; and every one in this is left to his own conduct; only this general rule ought to be observed, that we forbear eating and drinking such things as we find by experience, or know by common observation, to be prejudicial to health, impediments of virtue and devotion, spurs to vice and passion, by intoxicating the brain, heating the blood, disordering the spirits, or by any other ways being subservient to the works of the flesh, or the temptations of the devil. In so doing we shall do well.

Prud. As to that saying of Paul, "To the pure all things are pure," it may be well retorted, that the same apostle said in another place, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any thing," 1 Cor. vi. 12. To which he immediately subjoins these words, "Meats for the belly, and the belly for meats; but the Lord will destroy both it and them." Now by this coherence of the text it is plain, that he spoke in reference to the liberty that was given to Christians in eating; shewing, that though they were freed from the strict and punctual observation of the Mosaical law, according to the letter, yet that nevertheless they were obliged, by the law of prudence and Christian virtue, to make such an election of meats as might neither offend charity, nor interfere with the grand design of religion, which is, to make us more holy and pure, not more licentious and profane.

Char. Your mentioning the offence which may be given to charity, by a dissolute libertinism in eating, puts me in mind of another passage of the same apostle, where he says, "If meat make my brother

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ther to offend, (or be scandalised), I will eat no flesh while the world standeth, lest I give scandal to my brother," 1 Cor. viii. 13. Certainly charity is the very flower and quintessence of all Christian virtues, the particular glory of the Christian religion, and the fulfilling both the law and the prophets. He that pretends to Christianity, and has not charity, is an infidel in masquerade, a spy upon the faith, a religious jugler, a dead mimic of divine life: he runs with the hare, and holds with the hound; he mocks God, cheats man, and damns himself: he is the very sink of sin; for in him all the vices of the world disembody themselves, as in a common emunctory.

But lest I be mistaken by those that hear me give this character of a man that wants charity, I will explain myself more at large, and give you a particular description of this radical virtue. I do not mean by charity only that branch of it which bears the fruit of material good works, in feeding the hungry, giving drink to the thirsty, clothing the naked, visiting and redeeming prisoners and captives, harbouring those that want a place to lay their heads in, visiting and relieving, comforting and healing the sick, and the like acts of mercy; charity is of a far larger and more spiritual extent than all those good works amount to; nay, some of them may be performed without charity, as good Paul witnesses, when he says, "Though I bestow all my goods on the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing," 1 Cor. xiii. 3. In which words he plainly supposes, that many outward good works may be done, and yet the doers of them may want charity. Therefore, when I speak of charity, I understand that divine accomplishment of the soul which the same apostle, in the following words, describes, 1 Cor. xiii. 4. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This is the complete character of charity, and he that makes it good in his practice is a perfect Christian. A believer is a believer in his true colours, a champion of the faith, an Israelite indeed, in whom there is no guile, a living stone in the temple of God: he runs with patience the race that is set before him: he practises sobriety, righteousness, and godliness toward God and man, and himself: his soul is the receptacle of goodness, the centre of piety, in which all virtues delight to inhabit: in all things he has a holy tenderness, and acts even to the curiosity and niceness of divine love: though his body dwells on earth, his soul lives in heaven; he couches under the shadow of the trees of paradise; he breathes immortal airs, and often tastes of the fruits of the tree of life,

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Now to apply this to the subject you have been handling, I say, that a man endowed with this divine and supernatural gift of charity, as he loves God above all things, so he loves his neighbour as himself, and will in all things so comport himself, as to be void of offence both toward God and man. He will (in all things indifferent) comply with the prepossessions, prejudices, and customs, of his weak brother: "To the Jews he becomes as a Jew, that he may win the Jews; to them that are under the law, as under the law; to them that are without the law, as without the law, (being not without the law to God, but under the law to Christ), that he might gain them that are without the law; to the weak he will become as weak, that he may gain the weak; he is made all things to all men, that by any means he may save some." With them that eat flesh, he will eat likewise, "asking no questions for conscience sake, (for the earth is the Lord's, and the fulness thereof)." With those that abstain, he will practise abstinence. "Whether he eats or drinks, or whatever he does, he does all to the glory of God; giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; but pleasing all men in all things, not seeking his own profit, but the profit of many that they may be saved," 1 Cor. x. 31. 32. 33. This is the practice of a perfect Christian; this is the ultimate end of the commandments, the *non ultra* of both the law and the gospel, and the aim of our statute of moderation in eating and drinking.

To this discourse of Charity the whole company agreed, and Tender-conscience expressed a more than ordinary satisfaction and complacency in her grave and moderate decision of a controversy that he had raised. He had long been disturbed in his mind about this point, but was now convinced of the truth, and gave them all most hearty thanks for their edifying discourse, making a particular acknowledgement and address to Charity for her evangelical conclusion.

Then the virgin Temperance, who began this discourse of moderation in eating and drinking, and whose proper office it was to interpret and expound that statute, called for two lamps, which were immediately brought by Obedience, one of the waiters. Now one of the lamps gave but a dim light, so that you could hardly discern whether it was burning or no; on the contrary, the other shined very bright and clear. Then said Temperance, You see the difference between these lamps, how the one affords but a weak faint light, and the other sheds her beams round with great splendor: the crystals are both alike, but only one of them is sullied and furred (as it were) with smoke and vapours, and the other is transparent and clean. These are emblems of moderation and riot in eating and drinking. The soul of man is a lamp, which will burn and shine with great splendor, if the body be kept clean, and purified

purified by temperance, abstinence, and fasting; but if a man by excessive eating and drinking, does pollute and stain his body, his spirits (which are the crystal of his soul) become clouded and thickened with vapour and smoke, so that he neither shines in good works to others, nor has much light in himself; and if the light that is in him be darkness, how great must that darkness be!

Tender-con. Pray give me leave to trouble you with one question more about fasting, because I think you mentioned that just now as one mean to purify and cleanse the body, and render it more instrumental to the operations of the soul. I desire to be informed what examples you have of fasting in scripture, and whether it be now requisite and profitable for a Christian to fast, and what are the proper effects of it.

Temperance. It will be no trouble to me, but a delight, to satisfy you in this point, according to my ability, as it is my office.

Know then, that fasting is a practice frequently recommended in the book of God, and warranted by the examples of sundry good and holy men. We read that Moses fasted forty days and forty nights in the mountain: and though no mention be made of fasting before the flood, yet the lives of men in that infancy of the world, in all probability, was a daily fast, or at least a continual abstinence from flesh: So that what seems now so grievous and burdensome a discipline, was then, peradventure, esteemed but a natural and universal diet observed by all mankind, whereby they preserved their bodies in an inviolable health and vigour, prolonging their days almost to a thousand years. But now, in these latter ages of the world, the bodies of men are grown weaker, and men count it a heavy task to fast once a-month; nay, once a-year seems too much for some dainty constitutions. There were several occasions of fasting among the people of God in old time, Lev. xxiii. 27.—32. There was a day of atonement commanded to be yearly observed by the Israelites throughout their generations for ever, in which they were to fast and afflict their souls from even to even. This was an annual day of public humiliation, enjoined to the people for ever. It was customary also to fast on any mournful occasion, as David fasted when his child lay sick, 2 Sam. xii. 16. 17. and the men of Jabesh-gilead fasted seven days when they buried the bones of Saul and Jonathan his son under a tree at Jabesh, 1 Sam. xxxi. 13.: And as soon as David heard the news of their death, “both he and all the men that were with him took hold of their cloaths, and rent them: and they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel,” 2 Sam. i. 11. 12. Moreover, the people of Israel used to fast in time of any public calamity; and not only they, but other nations also, as the inhabitants of the great city Nineveh. When the prophet Jonah foretold the destruction of
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that stately city would come to pass in forty days, they "proclaimed a fast, and put on sackloth, from the greatest of them even to the least: for word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackloth, and sat in ashes; and he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing, let them not feed, nor drink water," Jonah iii. 5. 6.

But, besides these solemn and public fasts, we read of some private men who practised it, as the prophet Daniel, who fasted three full weeks; in which time "he eat no pleasant bread, neither came flesh or wine within his mouth." And this fast of his was so acceptable to God, that he sent one of his holy angels to him, who saluted him with the title of, "A man greatly beloved;" bidding him not to fear or be troubled; "for," says he, "from the first day that thou did set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee understand what shall befall thy people in the latter days," Dan. x. 1.—15. And when he had thus comforted and strengthened Daniel, he revealed many wonderful and secret things that should come to pass in the world. So that, by these great favours shewed to Daniel, we may plainly see how acceptable religious fasting is to God. Many more examples of this kind might be produced out of the Old Testament; but these may suffice to shew that fasting was a duty often practised by the people of God, and by holy men under the law of Moses. And the gospel recommends it, from the beginning to the end, by the examples of Christ and John the Baptist, of Peter, Paul, and the rest of the apostles, as well as by their counsels and exhortations; nothing more frequently inculcated than this duty of fasting, throughout the writings of the New Testament: And, without all doubt, it is now as requisite as ever it was, since we are liable to the same infirmities, exposed to the same temptations, and beset with the same dangers as the former Christians were; against all which evils fasting is the proper remedy. Fasting mortifies the body, and tames concupiscence; it quenches lust, and kindles devotion; it is the handmaid of prayer, and the nurse of meditation; it refines the understanding, subdues the passions, regulates the will, and sublimates the whole man to a more spiritual state of life: 'tis the life of angels, the enamel of the soul, the great advantage of religion, the best opportunity for retirements of devotion. Whilst the smoke of carnal appetites is suppressed and extinguished, the heart breaks forth with holy fire, till it be burning like the cherubim, and the most ecstasied order of pure and unpolluted spirits. These are the proper and genuine effects of religious

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and frequent fasting, as they can witness who make it their private practice.

Tender-con. You have made me in love with fasting, by giving so fair an account of it, and discovering its consequences to the soul and body, and I am resolved to make trial of it myself hereafter; for in my opinion, as you describe it, it causes men to draw nearer unto God, while his soul being, by abstinence and fasting, withdrawn, as it were, from the body, and abstracted from all outward things, retires into herself, and in the secret tabernacle within she sits under the shadow of the Divinity, and enjoys a more close communion and intimate union with God.

When Tender-conscience had made an end of these words, he began to think of his journey; and giving them all his thanks for the kind entertainment he had met with in this place, and especially for their edifying discourse, he rose up to take his leave. Then they rose up with him, and accompanied him to the armoury, which stood by the gate; and there they armed him all over with armour and weapons of proof, as was the custom to do to all pilgrims, because the rest of his journey was like to be more dangerous, the ways being infested with thieves and robbers, with sons of Belial and murderers, also with fiends and devils. Also they gave him his pass, which he had delivered to them at his first coming thither; now they had all set their hands to it, to confirm and strengthen it the more, bidding him be sure to have a great care of it. So they conducted him to the gate, and wishing him a prosperous journey, he parted from them with tears in his eyes.

Now I saw in my dream, that Tender-conscience went forward a good pace, till he came to the brow of the hill, where the way lay down into the valley of Humiliation; but because it was steep and dangerous going down, he was forced to slacken his pace, and lean hard upon his strong crutch; yet he was apt to slip, and could hardly stop himself from running, or rather tumbling, down the hill; but at length, with much ado, he got safe to the bottom, and came to the valley of Humiliation. Now all this valley was a kind of marshy boggy ground, and was at this time all overflowed with water, so that there was but one way to pass through it with safety, and that was over certain planks fastened to stumps or posts, and joined one to another; for it was but one plank's breadth all the whole way, and that a very narrow one. This set of planks was called the *bridge of Self-denial*, and it reached quite over the valley of Humiliation. Now the waters were very high, and touched the planks; nay, in some places they covered them so that a man could hardly discern his way. The sight of this dangerous and narrow bridge did not a little discourage Tender-conscience; but, considering that it drew towards night, he was resolved to venture over; so on he went courageously, but with a very slow pace, be-
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cause of the exceeding narrowness of the planks, which also now and then would seem to yield and bend under him, which often put him in a fright, lest they should break, and he be drowned in the waters. And the more to increase his trouble, when he was got about half way over, the air was all hung full of nets, and traps, and gins, which were placed so low, that a man could not walk upright, but he must be caught in some of them; these were planted here by the prince of the power of the air, to catch such pilgrims in as were high-minded, and walked with stretched-out necks. Therefore, when Tender-conscience perceived the danger that was spread before him, he stooped down, and crept along upon his hands and knees, and so escaped the nets and gins; and he had this advantage moreover, that he could go faster in this manner, and more securely, without danger of tottering over on either side of the planks into the water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almost got over, when he saw several boats making towards him on either side of the bridge, and in the boats there were men that rowed them, who holloosed and called after Tender-conscience; but he regarded them not, for he was afraid lest they were some of the robbers or murderers which infest that country, and therefore he kept on his pace; but they rowed hard after him, and shot several arrows at him, some of which missed him, others he received with the shield of faith, Eph. vi. 16. that was given him out of the King's armoury. Now the names of these men that rowed in the boats, and shot at Tender-conscience so fiercely, were, *Worldly-honour*, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*, and *Shame*; which last happened to let fly an arrow that wounded Tender-conscience slightly in the cheek, fetching up all the blood in his face, but did him no greater harm; so at length he got to the end of the bridge, and then he was past the danger of the nets and gins; so that he could now walk upright, and that upon dry ground; and he went on singing:

*Through many toils and dangers I have run,
Much pain and hardship I have undergone;
Yet still my God has mingled sweet with sour,
Oft-times he smil'd when he did seem to low'r:
O'er hills and dales he led me by his hand,
Through bogs and fens, by water and by land.
He feeds and clothes, and arms his pilgrims still,
Protecting them from danger, death and ill.
Though Satan spreads his nets, and lays his gins,
To trap the soul in labyrinths of sins;
Yet by God's grace I have escap'd his wiles:
The humble pilgrim Satan ne'er beguiles;*

*Humility the soul's sure refuge is,
The lowest step that leads to highest bliss.*

Then I saw in my dream, that Tender-conscience entered the Valley of the Shadow of Death, and night overtook him, so that his feet stumbled in the dark, and he was ready to fall into the ditch, or the quag, which were on each side of the narrow way; but being in the midst of summer, the sun arose within a few hours, and so he enjoyed the day-light, which was exceeding comfortable to him, though he met with dismal and frightful objects; for the valley is of itself very dark, and there hang perpetually over it such black and thick clouds of confusion, that what for them, and what for death, who spreads his wings over this valley, the sun gives a very faint and dim light here: yet that which shined at this time served to light Tender-conscience along the hollow dreadful way, where he heard, as he went along, a continual howling and yelling. But at length he got clear of all, and came to the end of the valley, even to the place where Christian saw blood, bones, ashes, and mangled bodies of men lying on the ground; but now they were buried, and a pillar was erected in this place, as a standing memorial of the cruelties that were acted by the two giants that lived in the cave hard by this place. There was an inscription on the pillar also, giving an account of all the righteous blood that had been shed in the world, on the score of religion, from Abel's to that day: there was also a summary of all the sanguine laws that had been enacted on that account by cruel tyrants, as by Pharaoh, Nebuchadnezzar, Darius, Antiochus, Nero, &c. There was a relation of a woman and her seven sons, that were barbarously tormented with exquisite tortures, and afterwards put to death, because they would not taste of swines flesh, contrary to their conscience and the law of God; on the same account also a venerable old man, called *Eleazar*, was cruelly scourged to death by the command of the tyrant. Many more curious memorials were there engraved on this pillar, which Tender-conscience took great delight to read. Now the name of the pillar is *History*; and hard by it, even over-against the cave of the two giants Pagan and Pope, there is another cave, wherein Tender-conscience saw a middle-aged man sitting, of a mild, grave, and venerable countenance, and his name was *Reformation*. Now it was this man's charge to look after this pillar; and to see that no injury be done it by the thieves and robbers that infest that road, nor by any of giant Pope's party; for he maintained a great army under ground, his cave being of vast extent; and his army used sometimes to issue out, and commit great spoils and ravage in the neighbouring countries; but now Reformation kept as strong a party as he, and had as much room in his cave to lodge them in; and sometimes they would fall out and skirmish, sometimes

times come to pitched battle, and then the ground would be afresh strewed with dead bodies, and stained with blood, till they were buried out of the way. All this Tender-conscience learned from one that came out of the cave of Reformation, and fell into discourse with him, as they stood talking by the pillar.

At length the man, having understood that Tender-conscience came from the valley of Destruction, and was going to the heavenly Jerusalem, was very inquisitive after his country, and the place of his birth; for, said he, I have heard my father say, that I was born in that country too, and brought from thence very young; and when my father came to this place, he left me in the custody of Reformation, with whom I have continued ever since; and what is become of my father I know not, or whether I shall ever see him again or no; but I remember he used to talk of going to the celestial city, which, I suppose, is the same place whither you are now travelling: and therefore, if you will accept of my company, I will gladly travel along with you, having great hopes of seeing my father there, or hearing some tidings of him; and besides, they say it is brave living in that city, and that it is the richest place in the world; therefore I would fain go along with you, in hopes of getting into that famous city to dwell.

Tender-con. I like your motion very well, for I have travelled alone hitherto, which made the way seem more tedious to me; and a companion in the rest of my journey would divert melancholy, and we should encourage each other in our pilgrimage. But I must acquaint you with one thing first, and that is, that your journey will prove ineffectual, I doubt, unless you came in by the wicket-gate that is at the head of the narrow way, and can produce your certificate, or pass, from the Interpreter: for, as I am certainly informed, the King has given strict orders, that none shall be admitted into the heavenly city, that are not thus qualified.

Then *Seek-truth* (for so was the other man called) replied, I have a pass by me, which my father procured for me when he brought me along with him, and he told me he had it from the Interpreter, giving me a strict charge to have a care of it.

Tender-con. What was your father's name, and from whence came he?

Seek-truth. His name was *Little-faith*; he came from the town of *Sincere*.

Tender-con. Oh! I believe I have heard talk of him, if it be the same man that I mean, there goes a report, as if he were robbed in a place called *Dead-man's-lane*.

Seek-truth. I hope not so, though I am sure he had store of silver and gold about him, besides some very rich jewels; nay I may say he carried his whole estate about him, so that if he were robbed upon the road, he is utterly ruined and undone. I am very much concerned

concerned at the sad news, and shall not be at rest till I have inquired further about it: therefore if you please, let us hasten to go forward in our journey; and it is ten to one but I shall be more particularly informed of this matter by the way. I will only call two or three more friends of mine own, who are very desirous to travel towards the heavenly country, and would be glad to take the opportunity of your good company. So he ran into the cave, and called for Zealous-mind, Weary-o'-the-world, Convert, and Yielding, who all came out to know what he would have.

Zealous-mind. Have! says Zealous-mind, you may be sure that it is no hurt he would have when Seek-truth calls us.

Seek-truth. No, my friends, I call you for your good, I hope, and to fulfil your own wishes; for you have often told me how desirous you were to travel towards the heavenly Jerusalem; and now here is a man going that way that would be glad of your company; for my part, I am resolved to go along with him; do you as you please.

Weary-o'-the-world. And I, said Weary-o'-the-world; for here is nothing in this country but trouble and vexation, cares, grief, and all manner of evil; I would not tarry a day longer in it, if I might be a king. Come, let us be jogging.

Convert. I burn with desire to go to that glorious place, of which I have heard such renowned things: I care not what hardships I undergo, nor what torments I suffer, provided I may get thither at last.

Yielding. And for my part, I like your company so well, that I will go with you to the end of the world with all my heart. For you talk so wisely, and tell such pretty stories, that you have won my very heart. I am ready to melt when I hear Seek-truth discourse of such strange things as are in the heavenly country, and tell his father's travels from the valley of Destruction, and how kindly he was entertained by the way at some good houses.

Seek-truth. Well, if you are all agreed, come, follow me, and I will bring you to the man that is now on his pilgrimage to Zion; he stands not far off from our cave's mouth, hard by the pillar of History. So they all followed him with one consent, and went out of the cave, where they found Tender-conscience waiting for their appearance: then they went up to him and saluted him one by one; and, after some questions passed on both sides, they all set forward together.

Now I saw in my dream, that as they were going up a piece of rising ground, they saw before them a man walking an even moderate pace; and they made haste to overtake him; for by his gait they guessed he was no ordinary man: As certain wise men observed, By a man's gait you may know what he is. So when they came up to him, they saluted him courteously, and he returned their saluta-

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tion with an air which discovered the tranquillity and peace of his soul.

Then Tender-conscience said to him, Sir, if a stranger may take the liberty to ask you a question, I intreat you to tell me, whether your name be not *Spiritual-man*; for I think I have seen you before, and was told that you were called by that name.

Spiritual-man. Yes, said *Spiritual-man*, I am the same you take me for; and though your knowledge of me be but as yet imperfect, yet I very well know you and all your company, and am glad to see you so far in your journey towards the heavenly city, whither we are all going.

Tender-con. I do not wonder that you know me, and my fellow-travellers here with me, for I have heard a very learned and holy man, one Paul the apostle, say, that you know all things, and judge all things, 1 Cor. ii. 15.; and therefore I am very glad that we are all so happy as to overtake you upon the road: I hope we shall have your good company to our journey's end.

Spiritual-man. With a very good will; for it is my delight to keep company with those that set their faces Zion-ward, and are going thither, as I perceive you are at this time: but I spy a young man in your company, who, I doubt, will not be able to go through this tedious journey, but will either faint by the way, or turn aside with the flatterer, or take up his abode at Vanity-fair. Then turning himself to *Yielding*, he said unto him, Young man, you are the person I mean; do you think you shall be able to hold to the heavenly Jerusalem?

Yielding. I make no doubt of it, Sir; for I find myself in good health, and as able to foot it as any of the company.

Then they went on together, till they came to a great wilderness, where were several paths leading divers ways; so that had it not been for *Spiritual-man*, (who alone knew the right way), they had wandered, no doubt, into some dangerous part or other, and either been devoured by wild beasts, or taken prisoners by some cruel giants, whose castles stood in the remote corners of this wilderness. This made them all shew a great deal of respect and obedience to *Spiritual-man*, and esteem him as their guide and patron. So they went along together, till they came to a place where was an altar built, and there was incense burning thereon, and the smell of the incense was very fragrant, refreshing the spirits of the pilgrims. Then *Spiritual-man* spake to this effect.

My brethren, you must know that this wilderness is much haunted with wild beasts, as also by thieves and murderers, spirits and hobgoblins, which oftentimes assault poor pilgrims in the night-time, and sometimes by day: now, had we taken any other path, we had been in danger of falling into their clutches: but now, I hope, there will be no such danger, if you will follow my counsel.

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Tender-con. We will readily obey thee in all things; for we see that thou art a man of God, and hast the mind of Christ. Tell us, therefore, what we shall do to be safe from the dangers that threaten us in this place.

Spiritual-man. You see this altar of incense here perpetually smoking, and sending up clouds of a sweet-smelling favour to heaven. Now the smoke of this incense keeps off all spirits and hobgoblins, and the fire upon the altar keeps off all wild beasts. If then you would be free from the danger of wild beasts, let every man take a coal from the altar, and carry along with him; and if he would be free from the spirits and hobgoblins, let him take of the incense that is in the treasury of the altar, and carry it along with him; and as he travels through the wilderness, let him often kindle a fire with a coal from the altar, and burn incense therein, so shall he be protected from all evil. Let him awaken the spirit of prayer, and kindle true devotion in himself, by making good use of the grace of God; for the heart of a devout man, and one that fears God, is an altar of incense, always sending up holy ejaculations, which are a sweet favour or perfume before God. Such a man attracts the divine blessing and protection.

Tender-con. But how shall a man pray? in form, or without? with words, or in silence?

Spiritual-man. That you may be the better satisfied in this point, you ought to consider, that prayer is the soul's discourse or conversation with God. Now, seeing that God knoweth all things, and discerneth the secret thoughts of our hearts, it is a thing indifferent in private prayer, whether we use words or no: for the soul may discourse and converse with God as well in silence as with words; nay, better sometimes, because silence preserves our attention, and prevents wandering thoughts; whereas, when the soul is occupied in verbal prayer, it often proves little better than lip-service; as God complained of old, "This people serve me with their lips, but their hearts are far from me." But however, this silent or mental prayer is a gift which all men are not capable of. Some have not that recollection of spirit, that composedness of mind, as to pray in this manner; and it is convenient that such men should use words. But whether they use a set form or no, in private, is not material; only let me give this seasonable caution, that those who use extemporary prayer be careful not to commit any indecency, by uttering improper expressions, vain repetitions, or using too many words; which must needs be offensive to the Divine Majesty, who knows our necessities before we declare them, and only requires an humble and fervent application of our hearts to him for what we stand in need of. All the fine words in the world without this, all the rhetorical flourishes, the elegant cadences, the softest periods, without this, are but a sounding brass and a tinkling cymbal in the ears of

of God: And therefore good was the advice of Solomon, "When thou comest into the house of God, let thy words be few; and and be more ready to hear, than to offer the sacrifice of fools;" intimating hereby, that multiplicity of words in prayer is but the sacrifice of fools. And a greater man than Solomon has said, "When ye pray, use not vain repetitions, as the Heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them, for your Father knoweth what things ye have need of before you ask him," Matth. vi. 7. 8. And therefore the form of prayer which Christ here prescribed them as a pattern, was very short, but comprehensive, including in less than an hundred words all the several parts of prayer, as adoration, thanksgiving, petition, oblation, intercession, &c. And this, no doubt, he prescribed for a pattern to others, that all who call upon God may do it in reverence and godly modesty, using but few words, and those pithy and significant, comprehensive and full, proper and becoming the Majesty we address ourselves unto.

Tender-con. You have given me great satisfaction as to this matter, which has often disturbed my mind, and kept me at too remote a distance from God, not knowing certainly how to pray acceptably: but now I am convinced that God requires chiefly the heart; for it is but reason that he who is a Spirit, and the purest of all spirits, should be served in spirit and in truth; which cannot be done where the heart goes not along with the lips; and if it does, then it matters not whether it be in a set form of words or no; the fervency and attention of the mind, the regularity of the affections, and the lawfulness of our petitions, being the chief things regarded by the sovereign Majesty of heaven.

Seek-truth. How happy am I that light into such good company! I have been long a searching and inquiring into the nature and obligation of Christian duties, and particularly this of prayer, which puzzles a great many good well-meaning people; but I never met with so much comfort and satisfaction as now I have found in your discourse.

Weary-o'-the-world. I approve of what has been said concerning prayer; for I find so many defects in the best of my devotions, that I have no heart to venture on vocal prayer at some times; for if I should, my heart would afterwards check me with putting an affront on God, while, in the midst of passionate words and devout expressions, my thoughts were employed quite another way; while my tongue chattered like a magpy to God, my heart was upon the devil's ramble, starting a thousand vain and foolish thoughts amidst the most serious and religious, the most fervent and pious words of the world. I know not how it fares with other people, or what advantages they may find; but, for my own part, so long as I carry flesh and blood about me, I cannot presume to be free from distractions,

tions, alienation of mind, coldness, indifference, and impertinent suggestions, even in the calmest minutes, the most recollected seasons, and the severest applications of my mind to the duty I am engaged in. Much less can I hope for an immunity from such failings, when I give the reins to my tongue, and suffer my lips to prate over a multitude of formal words: for then I find it falls out to me, as I have heard say it does to musicians, who, by long accustoming themselves to play on any instrument, at length get such a habit, that they can run over their familiar tunes, without minding or giving attention to what they are doing; not that I hereby condemn the use of vocal prayer, for without doubt it is expedient for some people, and necessary in the public worship of God, where many people are to join together in offering up the same petitions, thanksgivings, intercessions, &c. which cannot be performed without a form of words, which are the only proper means of conveying our conceptions and thoughts one to another, and consequently making each other sensible what we all pray for. In short, my judgement is, that it is all one, in respect of God's hearing us, whether we use words or not, in public or in private; but, for the sake of human necessities, words are necessary in public, and a fervent attention of mind is absolutely required both in public and private, as the only efficacious means to render our prayers acceptable to the divine Majesty.

Then I heard in my dream, that as they walked along the wilderness, the wild beasts roared, and sent forth hideous noises, which put some of them into no small disorder and consternation; but the rest, who had more courage, heartened them on. So at last they got out of the wilderness, and came in sight of the town of Vanity, where Faithful was put to death for his testimony to the truth. Now the town was very magnificent and stately to the eye, full of temples and other public structures, whose lofty towers, being adorned with gold and other costly embellishments, made a glittering shew in the sunshine. Likewise it was exceeding large and populous, so that there was a perpetual noise to be heard at a distance, like the roaring of the sea, because of the multitude of people that were in it, the chariots and the horses that were always running up and down the streets; which made poor Yielding think it was the city whither they were all a-going. He was so much taken with the glorious figure this town made, that he could hardly contain himself from running thither before the rest of his company; which when Spiritual-man perceived, he said,

Spiritual-man. Young man, mistake not this place; for it is not the heavenly city, as you imagine, but a mere counterfeit; it is Babylon, the town of confusion and vanity: though our way lies through it, yet we are not to take up our rest there; we may abide a while, but we must not think of settling there for ever.

Yielding,

Yielding. Sir, I thought by the description that had been given me of the heavenly Jerusalem, that this had been the very place indeed; but now you have satisfied me to the contrary.

So the pilgrims went forward, and entered into the town; but they met with a great many affronts and injuries by the way, by reason of the strange dress they were in, and because they had not the mark of the beast in their foreheads, nor in their right hands, as all the inhabitants of the town had. Therefore the boys hooted and hallooed at them, and gathered a rabble about them; nay, some of the graver sort threw dirt upon them as they went by their doors; they mocked and derided them, they fastened all manner of flanders and reproaches upon them, and very few there were in all that place that shewed any compassion or common civility to them. But this did not at all dishearten any of them, saving the young man to whom Spiritual-man spoke last, whose name was *Yielding*. He indeed being discouraged by the inhospitable humour and carriage of the townsmen toward his companions, and being strongly invited by a very courteous-spoken man, to leave that giddy-brained company of fools, (for so he termed the pilgrims), and come and dwell with him, and he should find all things to his content; he accordingly complied, and forsaking his company, followed the man, who conducted him to a tavern in the market-place, and sending for some of his boon companions, they fell to carousing and making merry; also they drank confusion to the pilgrims that were going to the heavenly city. But *Yielding* got little by the bargain; for being surfeited with excess of wine, he died suddenly in the night-time.

In the mean while the rest of the pilgrims passed through the streets of the town, molested on all hands by the ruder sort of people, and unpitied of them that, according to their age and stations, ought to have shewn more discretion and humanity. Thus they went on, till they came to a place called the *Exchange*, where the merchants use to meet and traffic: there were men of all nations and families, men of all tribes and languages, each one busy in his particular occupation or commerce. But when the pilgrims came amongst them, they all with one accord left off their business and talk, and stood gazing on these strangers, saying, among themselves, What countrymen are these that appear in so strange a dress, so different from all that use to frequent this place?

Then I saw in my dream, that Zealous-mind, one of the pilgrims, stood up and spoke to the multitude, saying, Men and brethren, partakers of the same flesh and blood with us, why stand ye gazing on us, as though some new thing had happened unto you, which you had never seen or known before? Have you forgot the days wherein Christian and Faithful passed through your town, whereof the one was burned for the testimony which he bore to the

truth; and the other, though imprisoned, yet by the mighty power and providence of God, escaped your rage and malice? Are these things out of your memory already? or, are your records silent in the matter? We are come upon the same account as they, and are going to the same country whither they bent their course. Therefore wonder not at our unusual dress; for it is necessary that all those who travel Zion-ward should be apparelled after the fashion of that city, that so their entrance thereinto may be easy, and without blame. This is the reason why we are not clothed after the manner of this town, or of this world; for we have no abiding city here, but we "seek one to come, whose builder and maker is God." After Zealous-mind had made an end of speaking, some of the merchants left their affairs, and joined themselves unto the pilgrims; others mocked and derided them. But they shook the dust off their feet, and departed from that place, and the merchants that had left their merchandise went along with them. And the people followed them out of the town, hallooing and hooting at them; but they remembering the saying of Christ, "Curfed is he that hath set his hands to the plough of the kingdom, and looketh back," regarded not the ridiculous noise they made, but kept on their course on the King's highway, neither turning to the right-hand nor to the left, but walked directly in the way of the Lord, till they came to the plain of Ease, where the merchants, hearkening to the enticing words of Demas, were persuaded to go down into the silver-mine to dig for treasure that corrupteth; but the rest of the pilgrims would not turn aside out of the way to follow after filthy lucre. Yet they had not gone far, before one of them, whose name was *Weary-o'-the-world*, was turning about to look back toward the silver-mine, when Spiritual-man espying him, caught hold of his arms, as he was facing about, and stopped him, saying, Brother, here is a fight just before thee, which will convince thee of the danger of looking back to this place: So he shewed him the pillar of salt into which Lot's wife was turned, which stood directly before them on the way-side. Then *Weary-o'-the-world* thanked him for his friendly admonition and assistance, confessing that he was tempted with a thought of covetousness, which made him attempt to look back towards the silver-mine; but that he was glad he so timely prevented both his crime and his punishment, by shewing him the example of Lot's wife, who, for looking back on Sodom, was turned into a pillar of salt.

Now I saw in my dream, that the pilgrims went forward till they came to the river of God; their way lay along by the river-side, where grew trees, bearing all manner of delightful fruits, which the pilgrims tasted, to their wonderful refreshment: they also drank of the water of the river, whose virtue is to rejoice the heart more than wine; and there being pleasant green pastures all along the
banks

banks of the river, they lay down some time to repose themselves there, and then rose up to prosecute their journey; coming at length to the place that led down to Doubting-castle, which was demolished in the days of Christiana her pilgrimage; so they passed by the stile that Christian and Hopeful went over, when they were taken prisoners by giant Despair, kept the highway, never stopping till they came to the Delectable mountains, where they again refreshed themselves in the gardens and vineyards, eating freely of the fruits that were therein. Now, as they went up these Delectable mountains, they went at last to a mountain that was at the top of all the mountains, and established above the rest of the hills, and it was called *the mountain of the house of the Lord*. Now there were shepherds feeding of their flocks all over this mountain, and there were men of all nations, tribes, and languages, walking up and down on the mountain, and sometimes they walked with the shepherds, at other times they talked one unto another.

So I saw in my dream, that as the pilgrims went along the highway, there stood some shepherds by the way-side, tending of their flocks; and one of the shepherds asked the pilgrims whence they came, and whither they were going? To whom Spiritual-man replied, Sir, we come from the valley of Destruction, and are going to the celestial country.

Shepherds. Ye are welcome thus far in your journey, for now you are on the top of the Delectable mountains, even on the mountain of the Lord's house; and here be men of all nations, tribes, and languages, that are going the same journey with you; only they tarry a while here to take the air of these Delectable mountains, and to partake of the fruits that grow on this holy ground, which are good to refresh and strengthen them after their wearisome travel. Moreover, we shepherds have remedies for all the diseases that pilgrims are subject to in their toilsome journey, and we minister freely unto them of such things as we have, giving advice and physic unto the sick, opening the eyes of the blind, the ears of the deaf, and loosening the tongues of the dumb, causing them to shew forth the praise and glory of God. To this end are we placed here, and our tents are open to all comers, where we entertain the stranger, the fatherless, and the widow, the rich and the poor, the weak and the strong, the young and the old, at the King's cost, who prepares a table for all that will come to it, and hath made us his stewards to portion out to every one what they need: we have milk for babes, and meat for them that are of ripe age. Our doors are not shut day nor night, neither do we cease crying out, "Ho, every one that is thirsty, let him buy milk without money, and wine without price; for the Lord hath prepared a feast of fat things, of wine well refined;" and he inviteth all men to his table.

Then the shepherds conducted them into their pavilions, and set
before

before them such dainties as they had not met with before in all their journey; so they ate and drank chearfully, and were mightily refreined; and afterwards the shepherds invited them to walk out and take the air of the mountain; which they did, and found it the wholesomest, purest, and pleasantest air in the world; for it was perfumed with the odour of oranges and lemons, pomegranates and citrons, and of all manner of spice-trees which grew upon the mountain in abundance; so that what with the admirable diet, and what with the delicious air of this place, their strength was renewed like eagles; for they rested there with the shepherds two or three days, who shewed them great hospitality, for they had all things in common among themselves, and therefore the pilgrims went freely up and down from one tent to another, and were kindly received every where; for this is Immanuel's land, the holy mountain of the kingdom of peace, where their spears were turned into pruning hooks, and their swords into plough-shares, every one sitting peaceably under his own vine, and under his own fig-tree, and no man did harm to another, but all lived together in unity, love, and peace.

The shepherds also shewed them many wonderful things of the mountain, as the hill of Error, and the hill of Caution; and, when the time came that the pilgrims were desirous to pursue their journey, the shepherds had them to their overseer, whom the King had set over them, even one of their brethren, and a shepherd. To this man they brought the pilgrims; who, when they came before him, blessed them, saying, "Peace be unto you." And when the shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and sovereign ointment, which would exceedingly strengthen them in the rest of their journey. Then the pilgrims, bowing down their heads to the ground, took their leave of the venerable old man, giving him thanks for the kindness he had shewed them. Then the shepherds went along with them, and shewed them the door in the side of the hill, which is a by-way to hell, and lent them their perspective-glass, to take a prospect of the celestial city through it; which, when the pilgrims had a glimpse of, they were ravished at the sight of such glorious things, and longed to be there; wherefore they desired the shepherds to give them leave to depart; which was granted them; only the shepherds first gave them a direction concerning the way, bidding them have an especial care lest they slept upon the Incharned ground, which they must needs pass through before they could arrive at the heavenly city, and it lies just on this side the region called *Beulah*.

Moreover I saw in my dream, that the pilgrims, having bid adieu to the shepherds, went down from the mountain into the plain, having

ving a large valley before, which was called the *Valley of Vain-opinions*. Now as they were going through this valley, they saw a company of men before them; and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about some weighty matter. So, when they came up to them, they perceived that the men were talking about the King of the country, which made them dispute very passionately, and with a great deal of heat; one asserting, that the King was of his opinion, another, that he was of his judgement; a third said, that he only had the right understanding of the royal mind, will, and pleasure; and each man quoted some article or sentence of the King's statute-book in confirmation of what he had said; so that there was a great noise and hurly-burly among them; insomuch that they were ready to go together by the ears, while every one thought himself in the right, and all the rest in the wrong. Thus contended they, till Spiritual-man spoke to them, and said, Good people, what is all this clamour for? Then they all ceased their loud talking, and gave attention to what he would say, who thus proceeded:

Spiritual-man. I hear you very vehement and earnest in controversy about the King's pleasure, one saying, he knows best, and another, that he is best acquainted with it. This puts me in mind of the words of Christ, where he says, "If any man shall say unto you, Lo, here is Christ, or, Lo, he is there, believe it not: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before: wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not: for as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," Matth. xxiv. 23. 24. &c. Therefore I have reason to judge you all deceivers and false prophets, since you so exactly make good the character which our Lord has given them. For, whereas one boasteth that he knoweth the King's mind; another, that he is the best interpreter of his will, ye are all out of the way of truth; the King's mind is with none of you, Christ is not among you. It is the shepherds who are his privy-counsellors, who know the secrets of the kingdom; go ye therefore, and feed with the flocks, and frequent the places where they lie down at noon; so shall ye learn knowledge, and preserve your feet from stumbling into error. And having spoke those words, he turned from them with all his company; and they kept on their way over the plain.

Now they had not gone far, before a man bolted out upon them from a little cave on the side of the highway, which was called the *cave of Natural speculations*, and the name of the man was *Human-reason*. So he asked them, whence they came, and whither they were

were going? To whom Spiritual-man made answer, We come from the valley of Destruction, and are going toward the heavenly Jerusalem, and shall be glad of thy company, if thou wilt go along with us.

Human-reason. I am designed for the same place myself, and would gladly accept of any good company. But I suppose you intend to go the same way as yonder shepherds shewed you, who know no more of it than the man in the moon; but only it is their livelihood to tell a parcel of strange stories to strangers and travellers, making them believe they are servants to the King, and that it is their office to entertain pilgrims, and give them directions for the way. They pretend also to give them a prospect of the heavenly Jerusalem through a perspective-glass, and to shew to them one of the mouths of hell; whereas they are a pack of mere jugglers and religious cheats, amusing the credulous and unwary travellers with fiction, and romantic stories of heaven and hell, and using enchantments to delude them in their way thither, casting a mist before their eyes when they pretend to give them a glimpse of the glories of that place. For that is a deceitful glass through which you looked, and presents you not with the true appearance of things, as I can prove at large, if you will be pleased to hear me out. Nay, I can demonstrate before your eyss, without the help of any glass, the situation and beauty of the celestial city, and shew you the nearest ready road thither, as plain as that two and three make five.

Spiritual-man. Thou art as blind as a beetle thyself, and wilt thou pretend to direct us in the way to a place which thou never sawest nor knewest? Go, get thee into thy den again, and go not about to seduce poor harmless pilgrims; for we will not hearken to thy insinuating discourse, but keep on our way, as the shepherds directed us.

Tender-con. Nay, pray let me hear what the man can say for himself; for he seems to be a smart man, and no fool; and therefore I would fain hear his reasons.

Spiritual-man. Your curiosity is dangerous, and may cost you dear; therefore pray be persuaded to turn away your ears from hearing of vanity and delusions. You have run well hitherto; do not halt so near your journey's end.

Tender-con. I cannot be satisfied in my mind, unless I hear this man's arguments; for he seems to have something extraordinary in his very face, and more in his words.

Zealous-mind. To the empty are empty things. If this man be so obstinate, that he will tarry and hear this fellow prate, let him tarry alone; why should we lose time for his folly? Let us hasten forward, to run the race that is set before us.

Spiritual-man. No, brother, let us rather bear one another's burden, and so fulfil the royal law of Christ our King. Let us pity his

his infirmity, as Paul exhorts us in the like case : " Brethren," says he, " if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted ;" Gal. vi. 1. 2. And another apostle saith, " Brethren, if any of you err from truth, and one convert him, let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Now therefore, since this our brother is tempted with a vain curiosity to hear the arguments of Human-reason, let us stay a while, and I will undertake to confute him, which will be more to our brother's profit, than if he had never heard him speak. Go to then, said he, turning to Human reason, let us hear what thou hast to argue against the way that we are going.

Human-reason. Then Human-reason putting on a grave and serious countenance, spoke as follows : Gentlemen, it is not manly to fall into a passion, and abuse a stranger before you have a just cause given you, especially when you are ignorant of or may mistake his quality. I am sprung of a right noble and illustrious family, and as ancient as any in the world by my father's side. Understanding is my father, who is a prince and courtier, and of a near kin to the royal family of heaven. Therefore, as you are gentlemen, I hope you will use me with that respect which is due to my birth and extraction, and not run me down with reproachful names and scurrilous language.

Spiritual-man. I cry you mercy, Sir ; I know your father very well, and honour his noble birth and illustrious quality : but, give me leave to tell you, your mother is but of mean and obscure quality, and a notorious strumpet, and therefore you must excuse us if we esteem no better of you than a bastard, or at best a very degenerate son, a mongrel breed, partaking more of your mother's vices than your father's virtues, who surely was much overseen when he suffered himself to be debauched by such a common drab as she. Her name was *Sense*, the daughter of Animal life, an old doting sot, that minded nothing else but eating, drinking, and sleeping, his birth-place being nothing better than a dunghill ; this was your goodly grandfather by your mother's side. Now he used to prostitute your mother, when she was young, to all comers and goers ; and, amongst the rest, the prince your father fell in love with her once upon a time, and lay with her, and begot you. So that you have no such reason to glory in your high birth, but rather to be ashamed of your father's infirmity in committing folly with such an adulteress as your mother. Besides, what signifies your being his son, unless you were also endowed with his princely virtues ? and he himself lost those virtues after he had defiled himself by copulation with your mother. For he was once quick-sighted as an eagle, but now his eyes are dim : in this you resemble him to the

life, for you are pur-blind. He was active and sincere, but now dull and treacherous; in this also you are like him, for you are heavy and slow in all your operations, and as uncertain and wavering as a weather-cock. I could take notice of a great many more ill features and qualities in you, but that it would be too tedious and irksome to the company.

Zealous-mind. Ay, ay, it is not worth while to lose so much time in talking to this impostor, when we are on a journey.

Weary-o'-the-world. No indeed, brother Spiritual-man, no more it is; and were you but half so tired as I, you would not stand reckoning up this fellow's genealogy, nor making comparisons between him and his father. I long to be at my journey's end. Come, let us be jogging.

Spiritual-man. Have patience, my brethren, whilst this man and I discourse the point farther, for the sake of Tender-conscience, who seems to be staggered at his first words, and has an itching desire to hear what he can say for himself, perhaps he will have a better opinion of the man, if we should refuse to converse with him. He might think that we were ashamed or afraid to stand the brunt of his boasted demonstrations, and so would conclude the truth is on his side; therefore, for his sake, have patience a while, and I doubt not but I shall convince this man of his error, and make him hold his peace, if not recant his ill-grounded opinions, to the glory of God, and the edification of us all, especially of poor wavering Tender-conscience.

Then they agreed to tarry and hear out the dispute between them; so Spiritual-man bid Human-reason wave all further preambles about his birth and family, and fall upon the point in hand, making as quick a dispatch as he could of this matter.

Human-reason. Well then, I tell you in short you are out of your way, and if you'll follow my directions, I will shew you a far nearer and more secure road to the heavenly country. I believe and know there is a God, as well as you, and worship him day and night; but I take not up this belief, nor practise this worship on other mens credits. I do not blindly pin my faith on other mens sleeves, nor worship God according to the traditions of men, as you do; but I lay a sure foundation of my faith. I behold and contemplate this wonderful and glorious fabric of the world, and, by a regular deduction, I trace the footsteps of an eternal Divinity; whilst climbing up the chain of inferior and second causes, I at length fasten to the uppermost link, and clearly see the first and supreme cause, source and spring of all things visible and invisible. Thus, as common bodily objects are the first and lowermost of this chain of causes, so my senses are the first and lowermost step to my faith, whilst by a chain of rational inferences I join the first and last things together, and I make my senses, reason, and faith,

to be all proportionally subservient to the adoration I pay the eternal Godhead. Thus I observe a due order, in letting that which is natural first take place, and then afterwards that which is spiritual; whereas you take a quite contrary course, and so do all that hearken to these blind guides, the shepherds on yonder mountain. For they teach you to begin at the wrong end, and lay aside the service of our sense and reason, which are the essential properties of our nature, to believe, by an implicit blind faith, the doctrines and opinions of such a number of men, pretending they were divinely inspired, and not only so, but to believe doctrines that are diametrically opposite to your reason, and the common sense and experience of the whole world. As, for example, they teach, and you must believe, that one can be three, and three are but one, contrary to the first principles of natural reason; that God is man, and man is God; that a virgin could conceive a son, without the help of a man, and, after her child-birth, remain a virgin: with many more opinions of the like nature, inconsistent in themselves, and with other fundamental principles of nature.

Tender-con. If all be true that this man says, then, for ought I see, we are guilty of downright Popery: for I have heard many wise and learned men say, that the great secret of that religion is to make its profelytes believe, by a blind implicit faith, things directly contrary to common sense and reason; and if we are guilty of the same error, wherein do we differ from the Papists? For my part, I am wonderfully taken with this man's discourse: he speaks home to the purpose; and I cannot see what can be objected against it, nor how he can be answered.

Spiritual-man. Be not carried away with every wind of false doctrine, but let your heart be established in the truth. Be not credulous, but examine well his discourse, and you shall find it all sophistry and deceit, as I shall make apparent, if you will give me the hearing.

In the first place, therefore, he goes upon a wrong ground, in supposing your reason to be perfect in exercising itself upon its proper objects. Before the fall of Adam, indeed it was so, but now it is imperfect and frail. It was then one entire shining diamond; but now it is shattered into pieces: we only retain some fragments or sparkles of the original jewel; we can boast of nothing but some broken remnants of reason escaped from that fatal shipwreck of human nature, which still float up and down in a sea of uncertainties. We grope as in the dark, and can hardly discern the things that are familiar with us. Our notions of things natural are liable to a thousand mistakes, our inferences loose and incoherent, and all our faculties turned upside down. Our discourse commonly is rather rhetoric than reason, and has either a smatch of the serpent's subtle sophistry, or the woman's soft and insinuating eloquence;

these generally supply the place of true masculine reason, while the sophist does but mimic the philosopher, and both they and the orator act the divine; as this man has done in his specious and formal accusation of the shepherds, and vindication of his own way. For,

In the second place, suppose we grant his ground to be good, and that reason is perfect in its exercising itself on its proper objects; yet his inferences from thence are but the efforts of his eloquence and sophistry, while he would endeavour to persuade us, that divine and supernatural things are the objects of natural reason also. It is just the same thing as if he would go about to convince us, that we may hear with our noses, and see with our ears. We may as well do this, as discern divine and supernatural things by natural and human reason. God hath endowed us with different faculties, suitable and proportionable to the different objects that engage them. We discover sensible things by our senses, rational things by our reason, things intellectual by understanding; but divine and celestial things he has reserved for the exercise of our faith, which is a kind of divine and superior sense in the soul. Our reason and understanding may at some times snatch a glimpse, but cannot take a steady and adequate prospect of things so far above their reach and sphere. Thus, by the help of natural reason, I may know there is a God, the first cause and original of all things; but his essence, attributes, and will, are hid within the veil of inaccessible light, and cannot be discerned by us but through faith in his divine revelation. He that walks without this light, walks in darkness, though he may strike out some faint and glimmering sparkles of his own. And he that, out of the gross and wooden dictates of his natural reason, carves out a religion to himself, is but a more refined idolater than those who worship stocks and stones, hammering an idol out of his fancy, and adoring the works of his own imagination. For this reason God is no where said to be jealous, but upon the account of his worship. To this end was he so particularly nice (if I may so speak with reverence) in all those strict injunctions he laid on the children of Israel, as to his worship. He gave to Moses in the mount an exact pattern of the tabernacle and its vessels, instruments and appurtenances: he prescribed the particular times and seasons, the peculiar manner, rites, and ceremonies of his worship, not a tittle of which were they to transgress, under pain of death. Now, what needed all this caution and severity, if it were a matter so indifferent, as this man makes it, how God is worshipped? He thinks, if, by patching up half a dozen of natural reasons together, he can prove a Deity, and pay some homage or acknowledgement to him as such, that all is well with him; nay, that he is in the readiest and nearest way to heaven; in the mean while, concluding, that we go round about,
if

if not a quite contrary way, who take up our religion on no less credit and authority than that of divine revelation. This he calls laying aside our senses and our reason, to believe, by a blind implicit faith, the doctrines and opinions of a certain number of men, pretending to be divinely inspired; and not only so, but believing doctrines diametrically opposite to our reason, and the common sense and experience of the whole world. But tell me, O vain man, how do we lay aside our senses and our reason, when we use both in a due subordination to our faith! Faith itself comes by hearing, which is one of our senses: we hear the glad tidings of the gospel preached to us, and our hearts are brought into subjection to the power thereof: Natural reason taught us to believe there is a God, but faith teaches how to believe in him, and how to worship him. The things which we believe of him are indeed far above our senses and reason, but not contrary to them; nay, in this our senses and reason are instrumental to our faith, that, when we read or hear of any of the miracles done by Christ and his apostles, our reason tells us, they could not be done but by the mighty power of God, and that God would not by such miracles give testimony to a lie: Therefore consequently our reason teaches us to believe that Christ and his apostles were really such as they professed themselves to be, he the Son of God, they his servants, and men inspired by the Holy Ghost, and consequently that all their doctrines were true. How then can I stumble at the doctrine of the Trinity, the Incarnation of Christ, his being conceived without the help of a man, and brought forth of a virgin, she remaining a pure virgin? Thus far my reason is serviceable to my faith: The one leads me by the hand to the veil, the other draws it back, and discovers all the sacred mysteries. Yet still let reason keep her distance, she is but the handmaid, faith the mistress; sense and reason attend in the outer courts of the temple, but faith enters into the Holy of Holies. "Now, without faith it is impossible to please God. Faith is the evidence of things not seen, the substance of things hoped for." This is that faith which thou, O Human-reason, hast so much contemned and vilified; this is that faith which the shepherds recommended to us; this is that perspective-glass through which we saw the glories of the celestial Jerusalem: Therefore cease henceforward to speak evil of the way of the Lord; cease to pervert the souls of such as seek the Lord in sincerity and with an humble faith.

When he had made an end of these words, Tender-conscience burst out into tears for grief and joy; for grief, that he had suffered his mind to be warped by the seducing eloquence of Human-reason; and for joy, that Spiritual-man had so well answered and confuted his argument, which made him address himself thus to Spiritual-man.

Tender-

Tender-con. I am heartily sorry that my foolishness should have hindered all the company for so much time, while we might have been a good way on our journey. Now I am fully satisfied that Human-reason is but an *ignis fatuus* to the mind, a false light, a deceiver; and therefore let us leave him to his den of shadows, and proceed in our journey.

Then I saw in my dream, that they went forward, while Tender-conscience sang:

*Vain Human-reason boasts himself a light,
Though but a wand'ring meteor of the night;
Bred in the bogs and fens of common earth,
A dunghill was the place of his high birth;
Yet the impostor would aspire to be
Esteem'd a son of noble pedigree:
Vaunting his father's titles and his race,
Though you see mongrel written in his face.
A better herald has unmask'd the sham,
And prov'd a strumpet was the juggler's dam.
In vain he seeks on pilgrims to impose,
In vain he strives to lead them by the nose.
The cheat's discover'd, and bright truth prevails
When humble faith does hold the sacred scales.
Reason and sense are but deceitful guides;
A better convoy God for us provides.
Celestial truth dwells in th'abyss of light,
Wrapt up in clouds from Human-reason's sight:
He that would see her, as she's thus conceal'd,
Must look by faith, believing what's reveal'd.
Reason may well at her own quarry fly,
But finite cannot grasp infinity.
Rest then, my soul, from endless anguish freed,
Nor reason is thy guide, nor sense thy creed.
Faith is the best insurer of thy bliss,
The bank above must fail before the venture miss.*

Now as they went along, they came to the place where Flatterer had seduced Christian and Hopeful out of the road into a by-way; which might be easily done; for though it was a by-way, yet it seemed to lie as straight before them as the true way. But, however, our pilgrims had the good fortune to escape the way that led to the nets, by means of Spiritual-man's company, who had a shrewd insight into that road.

Now I saw in my dream, that they had not gone far, before they all began to be very drowsy, insomuch that Weary-o'-the-world began to talk of lying down and taking a nap: At which Convert, who had not spoken a word since they parted from the cave of Reformation

formation till this time, fetched a deep sigh, and wept bitterly ; but amidst his tears he called out very earnestly to Weary-o'-the-world, warning him not to sleep in that place. This sudden passion and extraordinary carriage of Convert, who had been silent all the way before, made every body curious to learn the occasion of it ; and Spiritual-man desired him to acquaint the company with the occasion of this sudden motion. Then Convert telling them, if they would escape death, or very near danger of it, they must not offer to sleep on that ground, promised to give them an account of his life in short, and desired them to give good attention to his words, which would be a means to keep them waking. So he began :

Convert. You may remember, the shepherds, at parting, among other good and wholesome advices, bid us have an especial care not to sleep on the Incharned ground. Now, when I saw some of the company inclined to sleep, I called to mind the shepherds exhortation, and also my own former miscarriage in this point, which made me burst forth into tears, to think how far I have gone back from heavenward by reason of sleeping in this place, and what danger you would all have run, should you but have lain down on this Incharned ground ; for this is the place the shepherds told us of.

Spiritual-man. Blessed art thou of the Lord, O happy young man, who hast prevented us from sleeping in this place. Pray entertain us with a relation of your past travels, for I perceive by your discourse that you have been this way before now.

Convert. It is possible that you may have heard of one *Atheist*, that met Christian and Hopeful a little way off from this place, as they travelled to the heavenly city. I am the man, though my name be now changed ; nor was that my proper name, but was given me after my sleep on the Incharned ground ; for my name before was *Well-meaning*, but now is *Convert*. I was born in the valley of Destruction, and brought out from thence very young by my father ; but as we came along by that man behind us, even by Human-reason, I was so pleased with his discourse, that my father could not get me along with him, but I must needs tarry a while to converse with Human-reason, telling my father, that he being old and crazy, I should soon overtake him. But Human-reason had such enticing ways with him, that I had not power to leave his company a great while ; nay, and at last, when he saw that I would go, he would needs accompany me to this place, and at parting he gave me something to drink out of a vial, which he told me was an excellent cephalic, and good against all the distempers of the brain, to which travellers are liable, by reason of heats and colds, and the like ; and so he took his leave, and went back to his cave. But he was no sooner gone, when I fell asleep on this ground, whether through the influence of that liquor he gave me,

or

or through the nature of the vapours which arise out of the ground, I know not, but my sleep seemed very sweet unto me; and I believe I had slept my last here, had I not been used from my childhood to walk in my sleep; for, getting up in my sleep, I walked back again the same way by which I came, till I was quite off from the Incharnted ground, and there I met with Christian and Hopeful, who were going forward to Mount Zion. So when they had told me whither they were going, I fell a-laughing heartily at them, calling them an hundred fools for taking upon them so tedious a journey, when they were like to have nothing for their pains but mere labour and travel. Now all this while my brains were so stupified with that liquor which Human-reason had made me drink, that I was not sensible I had been asleep, but was as one in a dream, and my fancy was possessed with an imagination, that I had been as far as any pilgrims could go, but could find no such place as the heavenly Jerusalem; and therefore I believed there was none, and so I told them. But however, they would not hearken unto my foolish words, but went forward on their journey, and I kept on my course backward, until I came to the town of Vanity, where I took up my lodging for a great while, till once upon a time, being at one of the public shews in the fair, I was struck with a thunder-bolt from heaven, which had almost cost me my life; for I was forced to keep my chamber a whole year upon it. Now, in this time of my confinement, I began to think of my former life, and the miserable condition I was in, if it should please God to take me away. This made me weep day and night by myself. I fasted also, and prayed, and humbled myself before the Lord in secret; and I vowed a vow unto God, that, if it would please him to restore me health again, I would undertake a pilgrimage to Mount Zion, on the first opportunity that I could meet with to have company. So God heard my prayer, my vows, and my tears, and restored me again in a little time, and I walked abroad, and soon left that wicked town; and remembering that I had an acquaintance or two in the cave of Reformation, men of sober dispositions, and religious lives, I resolved to go and see them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforesaid cave, and found my two friends there, whom I often broke my mind to about this matter; but they put me off till we could get more company, telling me, that it would not be long before some pilgrims would come by; which made me long for the happy hour when I might hear of any travellers that were going that way. In the mean time, while I abode in the cave, and conversed with a great many men there, and, among the rest, I prevailed on Zealous-mind and Yielding to go along with us; for my friends names were *Seek-truth* and *Weary-o'-the-world*, whom we have in our company now. So when Tender-conscience came by, and was looking
on

on the pillar of History, Seek-truth happened to see him, and, knowing by his habit that he was a pilgrim, he presently struck up a bargain with him to bear him company, and called the rest of us out of the cave; a little way off from which we overtook Spiritual-man, and so we all joined company, and came along together, not one of us but Yielding being lost. He must needs have followed the seducer in the town of Vanity, and so taken surfeit with excess of wine, which killed him.

Now I saw in my dream, that the pilgrims by this time were got over the Enchanted ground, and entered into the country of Beulah, whose air was sweetened with all manner of aromatic perfumes, which revived their drooping spirits, grown heavy and almost stupified with walking over the Enchanted ground. Here were trees growing, whose fruits never fade away, and whose leaves are always green. In this place there is a perpetual spring, the birds always singing, the meadows adorned with flowers, and all things abounding that are delightful; for it lies within sight of Paradise, and the shadow of the celestial city reaches to it. Here they walked, and comforted themselves with the pleasures which this goodly land afforded, reflecting back upon the toils and hardships they had undergone; they solaced themselves with the thoughts, that now they were near their journey's end, and within plain view of the celestial Jerusalem, which they had so long and so fervently desired to see. The farther they walked, the plainer might the glory of that place be seen, and the more earnestly did they long to come to it. So they spurred one another forward with comfortable words, saying, "Come, let us go up to the house of the Lord; our feet shall be standing in thy courts, O Jerusalem." In the sight of angels we will sing unto thee, O Lord, and will adore in thy holy temple.

And as they passed along, they came to certain vineyards which belonged to the King; and the keepers invited them in, saying, "Come in, ye blessed of the Lord, and taste ye the wine that rejoices the heart of God and man." So the pilgrims went into the vineyards, and drank of the wine thereof, which inebriated them with love and joy, with desire and hope, to see the King's face, of whom the keepers of the vineyards told them many glorious things, saying, that he was the fairest among ten thousand, therefore the virgins loved him, and ran after the odour of his ointments. They said also, that he was a great lover of pilgrims, and that he himself took upon him once to be a pilgrim. Many more good commendations they gave of him, which made these men impatient till they got to the city: so they left the vineyards, and went forward, and run, as it were, for their lives. Thus they continued running till they came in sight of the gate; but in a kind of a bottom they

were stopped by a river, which was very deep, and had no bridge to go over it.

Moreover I saw in my dream, that there sat a multitude of men, women, and children, of all nations, tribes, and languages, on the banks of the river, and many were in the river. So when the pilgrims came down to the river-side, they sat down likewise on the bank, and began to question one another how they should get over: also they asked of some that were sitting there before them, whether there was any other way to go into the city? and they answered them, No. Then they were greatly perplexed in mind, to think how they should get over this river. But *Weary-o'-the-world* said unto his companions, Be not discouraged because of the river, for I will venture in first, and according as it fares with me you may act. If I get over in safety, then ye may securely follow; but if I sink and perish in these deep waters, then you have your choice before you; do what seems good in your own eyes. So he boldly rushed into the river, plunging himself over head and ears in a moment; and they never saw him arise again; which did greatly dishearten the rest of the pilgrims, and they knew not what to do, or which way to turn themselves. Whilst they were thus disconsolate and melancholy, there came flying to them a man in bright cloathing, who said, Peace be unto you; let not your hearts be troubled because of the man who just now entered the river, and presently sunk out of your sight. His name is *Weary-o'-the-world*, and his circumstances answer his name: for he has a long time lain under great discontent, because the affairs of this life went not smoothly on his side. He has met with a great many crosses and losses, vexations and troubles in the world. He has been crossed in body, soul, and estate, in wife, children, and friends: now, all these together made him weary of the world, and resolved to go out of it. But he suffered none of those things for righteousness sake, or for the name of Christ, but for his own ambition, covetousness, and envy, which made him odious to all people that knew him; nay, he thereby put himself out of the protection of Providence, so that nothing thrived which he took in hand. His corn was blasted in the field; his barns were burned down to the ground, when they were filled with the fruits of a plentiful harvest; his body was afflicted with many diseases, which were occasioned by his lusts: his wife and children cursed him to his face, because of his tyranny and cruelty; his friends and neighbours mocked and derided at his calamities; and all things went against him. So in a pet he took up a resolution to leave the world; but he did it not for the love of God, which was the reason why you saw him sink in the waters of this river, and rise no more. It is not enough to be weary of the world; but to be weary of sin is that which is acceptable in the sight of God, and of great price. Besides, he ought not

not presumptuously to have rushed into the river himself without orders, but should have waited till the King's pleasure was manifested to him, as you see many sitting along the river-side, and waiting for the King's command. And now I am sent with a message to Tender-conscience, to tell him, it is the King's pleasure he should come over next. So Tender conscience prepared himself to obey the King's summons; but his heart panted, and all his limbs trembled to think of what was become of Weary-o'-the-world, and for fear he should sink likewise. Whom, when Spiritual-man saw in this agony, he comforted him, bidding him be of good cheer, saying, You are not the first, neither will you be the last that must pass through this river; all that have been before you since Adam have been forced to go through this river, except Enoch and Elijah, and so must all that come after you. Death is a debt we all owe to God and nature, and it must be paid one time or other, earlier or later. There is an appointed time for all men once to die, and after death to come to judgement; therefore be not afraid of that which cannot be avoided.

Tender-con. I am not so much afraid of death, as of what will come after: I fear I shall never see the city of God, the heavenly Jerusalem, whose glittering walls and turrets ravished my eyes, when we passed through the land of Beulah; I fear I am going down into a land of darknels, where my feet will stumble on the dark mountains, a land without light or order, where there dwells nothing but sempiternal horror and confusion. This is that which makes my heart-strings ready to break, and my knees to smite one against another. Oh, that some one would hide me till the fury of his anger be overpast! Oh, that he would protect me in the secrets of his tabernacle, and shelter me under the shadow of his wings! For "yet a little while, and the eye that seeth me shall see me no more." And with that word he entered the river, and finding the water shallow at first, he was comforted; but as he waded along, they rose up even to his mouth and nostrils, so that he could hardly fetch his breath; then he cried aloud, saying, "Save me, O God, for the waters are come into my soul: I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. Make haste to deliver me, O God; make haste to help me, O Lord. My flesh and my hearth faileth, but God is the strength of my heart and portion for ever." Thus cried he, and still waded on till he came to the middle of the river, where he could find no bottom; so that his head was covered with water, and he had sunk away, had not the shining one that invited him come flying to his assistance, and, catching him by the hair of the head, held his head above water, till he came over towards the opposite bank, where it grew shallower, and he began to walk with ease, till he got clear of the river; and when

he stood upon the bank on the other side, he leaped for joy, finding himself so marvellously light and active, that he thought he could fly; for the garments which he wore all the way were very heavy, and they fell off from him in the river, so that now he was as light as a bird.

Now I saw in my dream, that the shining one had no sooner set him on the shallow side of the river, but he went to the other side, and bid Spiritual-man, Zealous-mind, Seek-truth, and Convert, follow him into the river; which they did, whilst the shining one flew over their heads to the other side, where Tender-conscience stood encompassed by five or six men in bright cloathing. So the four men waded through the river with different circumstances: for Spiritual-man having been in deep waters before, though not altogether so deep as these, had got some skill in swimming and keeping his head above water; but poor Convert and Seek-truth were at a great loss when they came toward the middle of the river, where the waters were at the deepest; so that they cried out for help unto him that is able to save; and their prayer was heard, and a hand was reached forth which buoyed them up till they came to the shallow ground. So they walked through the rest of the river with ease, and came to their brethren on the other side. But as for Zealous-mind, he thought to get over safer than any of them, and therefore privately he had gathered a bundle of reeds, which grew by the river-side, and he rested himself on them; but when he came to the middle of the river, the violence of the current carried away his reeds, and he sunk to the bottom, and never was seen more.

So in my dream I asked one that stood by me, what was the reason, that he who had appeared so forward all along in his journey should now sink at last? and he answered me, It is not enough to be zealous and forward, but to be humble and charitable also is requisite. This man was of a fiery temper, and had a zeal indeed; but it was a disorderly zeal, not tempered with charity and prudence: likewise he trusted in his own strength, as you saw by his leaning on the bundle of reeds; now this was his pride, for had he called on God for help, peradventure he might have been saved.

So I saw in my dream, that the four men, even Tender-conscience, Spiritual man, Seek-truth, and Convert, welcomed each other to that side of the river, and the shining ones welcomed them likewise; and there came a bright cloud and covered them all, and they were carried up in the cloud, through untracked paths of air; and as they went up, the men in bright cloathing told them, that they had watched over them all the way of their pilgrimage, and had observed all their actions, which were written down in a book; and that they had saved them from many dangers, though unseen by

by them. Thus the cloud was carried through the boundless orb above; and as they went through the skies, they saw the glorious stars shining like suns in the firmament. At length, when they came near to the heaven of heavens, a troop of holy ones came out of the city to meet them: now the foundation of the city was laid on the top of the eternal hills; and all round about it were fields of endless light, wherein the saints and angels walked. Then they came to the place where the Ancient of days was sitting, whose garments were as white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire: a fiery stream issued, and came out from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. Then they came to the gate of the city, and the pilgrims were bid to call there; which they did accordingly, and one looked over the gate, to whom the men in bright cloathing said, These men are come from the valley of Destruction, these men have gone through great tribulation for the love they bear to the King; and they spoke to the pilgrims to give in their certificates, which they did; and the certificates were presented to the King, who gave orders that the gates should be opened to the pilgrims; so they entered in; and just at the entrance, one met them, and said unto them, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; enter ye into the joy of your Lord." Then a multitude of the heavenly hosts, with harps in their hands, met them, and sang a song which no man understood but themselves, and such as are thought worthy to be admitted into that blessed place. So I awoke, and behold it was a dream.

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